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THE JOURNAL OF THE MOSCOW PATRIARCHATE



ST. GEORGE THE VICTORIOUS, THE GREAT MARTYR

Feast days, May 6 (April 23), November 16 (3), and December 9
(November 26)

The icon in the iconostasis of the Church of St. Philip the Apostle, Novgorod

5 THE JOURNAL No.5 OF THE MOSCOW PATRIARCHATE ЖУРНАЛ МОСКОВСКОЙ ПАТРИАРХИИ

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of the Moscow Patriarchate

THE EASTER MESSAGE

from Patriarch Pimen of Moscow and All Russia to the Archpastors, Pastors and All the Faithful of the Russian Orthodox Church

CHRIST IS RISEN!

*This is the day which the Lord hath made;
we will rejoice and be glad in it (Ps. 118. 24)*

The Orthodox Church exults and gladly rejoices as she spiritually contemplates and celebrates the triumphant day on which Christ the Giver of Life rose from the dead.

It was on this day that our Lord Jesus Christ led us away from spiritual death towards rebirth, resurrection and life everlasting in Heaven.

Our believing hearts quiver with wondrous joy as they behold the Risen Lord with the eyes of faith.

A new and eternal life began with the Resurrection of Christ: the sin that had hung over mankind was vanquished, and so too, was the consequence of sin—death. *Even when we were dead in sins, (God) hath quickened us together with Christ... and hath raised us up together... in Christ Jesus (Eph. 2. 5-6).*

And we, as children of God, are accorded the honour of embarking on that happy life in the Kingdom of eternal love, joy, peace and bliss. *Because I live, the Lord says to His followers, ye shall live also (Jn. 14. 19).*

The great Apostle Paul teaches us: *But now is Christ risen from the dead, and become the firstfruits of them that slept. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming (1 Cor. 15. 20, 22-23).*

True indeed are the words of the Lord: *every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day (Jn. 6. 40).*

Risen from the dead, Christ sanctified, blessed and confirmed the resurrection of all believers, who would sprout up like corn from the seed (Bishop Feofan the Recluse. *Interpretation of 1 Cor. 15. 20*, p. 493).

Indeed... *blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours, and their works do follow them (Rev. 14. 13).*

Now if we be dead with Christ, we believe that we shall also live with him: Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him (Rom. 6. 8-9).

As we celebrate Christ's Resurrection, we, the faithful of the Orthodox Church, look on death as a sleep and as a return from our life on earth to our eternal Homeland and to our Father in Heaven.

The Apostle Paul quotes the Prophet Hosiah when he asks: *O death, where is thy sting? O grave, where is thy victory? (1 Cor. 15. 55).* Filled with the joy of faith, we and, with us, the whole Church answer the prophet in the holy words of the hymn: "We celebrate the death of Death, the annihilation of Hell, the beginning of a life new and everlasting. And exultant we sing praises unto the Author thereof, the only God of our fathers, blessed and exceeding glorious" (Troparion, 7th Canticle of the Paschal Canon).

Dearly beloved in the Lord reverend archpastors, venerable fathers, and pious monks and nuns, brothers and sisters, those living within and outside our Motherland, I say to you: CHRIST IS RISEN!

As I celebrate with you this redeeming Pasch of Christ I beseech the Risen Lord to grant that we may all magnify His glory with a pure heart *the glory as of the only begotten of the Father, full of grace and truth* (Jn. 1. 14), and see Him shining in the abundant light of the Resurrection and hear Him saying: *All hail!* (Mt. 28. 9).

May we be filled with the great joy of Christ's radiant Resurrection as we address one another with the undying Easter greeting of grace, truth and love: CHRIST IS RISEN! HE IS RISEN INDEED!

Now, in these holy days, let us regenerate with our whole being so that the spirit of faith shall triumph in our hearts and that the Lord may open our minds to understand the Scriptures (Lk. 24. 45), and so help us to comprehend the profound meaning and importance, for our believing consciousness, of the event of Christ's Resurrection and enable us to rejoice with the everlasting and truly divine joy—the Paschal joy.

“O Christ, the Pasch great and most holy! O Wisdom, Word and Power of God! Grant that we may partake of Thee more perfectly in Thy Kingdom's day which setteth not” (Troparion, 9th Canticle of the Paschal Canon).

My beloved brethren, let us succeed in the fulfilment of the commandments of the Orthodox faith, which is the abundant source of moral perfection, piety, diligence and peace of mind, and guides us towards eternal salvation.

This year our country and the whole people are celebrating the glorious 30th anniversary of the victory over nazism. Many millions of the valiant sons and daughters of our Motherland died courageously while fighting a perfidious enemy.

As we joyfully celebrate Easter, let us offer up our fervent prayers for all those who laid down their lives upon the altar of our Motherland so that their children, grandchildren and all of us might live in peace and well-being. Let not the horrors of the last war be effaced from our memories. Let each of us devote all his strength and ability to the attainment of peace on earth and, together with the whole of our people, contribute his mite, through his zealous labours, to the struggle for peace.

My dear compatriots who live beyond the bounds of our Motherland, may the Risen Christ touch your hearts with His grace. May the ice of enmity, spite, slander, mistrust and suspicion melt away forever. May the holy spring of spiritual joy and moral purity burst out in all its fragrance. Nurture in yourselves and in your fellowmen a boundless love for the Motherland of your fathers and grandfathers and for our common Mother Church, whose heart is always open to you (2 Cor. 6. 11-12). Let there be unity of spirit and faith, and may they give rise to the feeling of warmth and the desire for peace which have always emanated from the Russian people. May the Risen Christ resurrect your souls.

With our ardent love for the Risen Lord let us illumine life with the joy of our faith, love and brotherhood in order to accomplish fresh triumphs to the glory of the Holy Orthodox Church, for the good of our dear and great country, and for the sake of world peace.

**CHRIST IS RISEN!
HE IS RISEN INDEED!**

+PIMEN, Patriarch of Moscow and All Russia

Moscow, Easter 1975

The 30th ANNIVERSARY OF VICTORY

MESSAGE

from His Holiness Patriarch PIMEN and from the Holy Synod
to the Venerable Archpastors, Pastors, Pious Monks
and All the Faithful of the Russian Orthodox Church

*The Lord will give strength unto his people,
the Lord will bless his people with peace! (Ps. 29. 1)*

Beloved in the Lord, venerable archpastors and all faithful ministers and followers of the Russian Orthodox Church

CHRIST IS RISEN!

On the eve of the 30th anniversary of victory in the Great Patriotic War, an event that will shortly be celebrated by the whole of our people, we and the Holy Synod, assembled in our land's ancient capital, the city of Moscow, address our present message to the Plenitude of the Russian Orthodox Church.

On this joyous occasion we cannot fail to recall the ordeals of the war years. It is impossible to forget that peace was won through the sufferings, blood and death of millions of people—our fathers and mothers, brothers and sisters, staunch fighters, old men unbroken by their ordeals, and innocent children.

The Great Patriotic War was a stern test that our people had to endure, but it was also an event which forcefully revealed the amazing steadfastness of our people's sons and daughters, and their self-sacrifice for the sake of their beloved country. These are attested by countless acts of heroism that astounded the world. Moreover, our glorious troops were not content with driving the invader from their own country; they fought the good fight to the end—the total defeat of fascism—releasing many peoples from the yoke of the foreign invaders. While discharging this fraternal duty, our people bore further heavy sacrifices, losing many more of their sons on the battlefield.

During those terrible years, patriotic feeling ran high in our Holy Church, giving new strength to believers who

were fighting on the field or working on the home front. From the very first day of the war the Primate of the Church, His Holiness Patriarch Sergius and His Holiness Patriarch Aleksiy, as well as other archpastors, sent out numerous messages appealing earnestly to all believers to embrace the sacred cause of defending the country. Today we gratefully recall their patriotic endeavours during those hard years which directed the Russian Orthodox Church towards the service that was duly expected of her by our people. The Church took part in the national achievement through message and appeal, sermon and prayer, the moral support given those fighting at the front, the blessing bestowed on the selfless labour of those who worked all-out for victory, the raising of funds and the assistance rendered to the partisan movement.

The patriotic appeals of the Russian Orthodox Church were addressed to the pastors and believers living in areas temporarily occupied by the enemy, as well as to those who were free. The Holy Church appealed to her members in the following terms: "Brothers, continue to fight for your faith, your freedom and the honour of your country. Show yourselves to be a true people of God, devoted to your country and your faith, and ready to make of your life a holy sacrifice of loyalty and love for your beloved country" (message from Metropolitan Aleksiy of Leningrad, April 25, 1943).

Many Orthodox Russians living abroad also listened to this voice coming from the religious centres of our land. It awakened and strengthened their patriotic inspiration and help

as they fought in the Resistance movement that sprang up in a number of occupied western states. The flame of love for their country that was kindled in the hearts of many Russians both at home and abroad served to melt the ice of mistrust caused by alienation and temporary divergencies in their historical destinies.

It was with great pain that His Holiness Patriarch Sergiy of blessed memory sent messages to those of our brethren by blood and faith who failed to discharge their duty during that hour of trial, exposing and exhorting them, and we still do today, while he sorrowfully contemplated the ecclesiastical alienation of some of our Orthodox Russian brothers living abroad.

The Russian Orthodox Church kept close with her people in sorrow and in danger, in the struggle and in the final victory. It had always been this way in other periods of our history, so it was during the terrible days of the war, and it will always be.

Everyone is familiar with the historic fruits of our people's victory. During the thirty years that have elapsed, many countries have embarked on the path of progressive development. We are delighted to see that a spirit of mutual understanding and cooperation between states is gaining ground in Europe, and that progress is now being made towards resolving the vital problem of European security. The cold war is receding into the past, and the prospects for the healthy development and improvement of the world are becoming more encouraging.

We earnestly appeal to the whole membership of the Russian Orthodox Church, and our beloved fellow citizens: do not remain idle in your responsible participation in the service of love; let each person be a herald of peace, contribute his share towards the general well-being of our country and do his utmost to see that peace and justice are enjoyed by all peoples both now and in the future.

We are convinced that the Peace Programme consistently pursued by the Government of our country is a powerful factor in the strengthening of peace and cooperation among states, and it is our duty as believers to support it. To-

day most people in the world are coming to appreciate its practicability and prospects.

It is with particular emotion that we turn to our Church's faithful followers abroad and extend our greetings and love to them.

May the Lord grant that we may perform His gracious will in the service of our fellowmen, in creating peace on earth and in responding to the needs and demands of the whole human race.

Glorious indeed is the achievement of those who brought peace to our dwellings! Many millions of those who fought for their country are no longer with us today. Eternally hallowed be the memory of those who laid down their lives in order that we, who are alive and are joyfully celebrating this festive occasion, might work in peace and prosperity! May the Lord grant repose to their souls in the mansions of the righteous together with His saints! Glory to those who are still alive—the heroes who bear witness to the trials of the past!

Once again we convey our heartfelt greetings to you, beloved archpastors, pious pastors and all the faithful members of our Holy Church, who are so dear to us, on the occasion of the 30th anniversary of the glorious victory and the onset of the blessed time of peace.

Grace be to you and peace from God the Father, and from our Lord Jesus Christ... To whom be the glory for ever and ever. Amen (Gal. 1. 3, 5).

**+ PIMEN, Patriarch
of Moscow and All Russia**

MEMBERS OF THE HOLY SYNOD:

+ NIKODIM, Metropolitan
of Leningrad and Novgorod,
Patriarchal Exarch to Western Europe

+ FILARET, Metropolitan
of Kiev and Galich,
Patriarchal Exarch to the Ukraine

+ SERAFIM, Metropolitan
of Krutitsy and Kolomna

+ YUVENALIY,
Metropolitan of Tula and Belev

+ MIKHAIL, Archbishop

of Tambov and Michurinsk

+ ANTONIY, Archbishop

of Minsk and Byelorussia

+ ANTONIY, Archbishop

of Chernigov and Nezhin

+ ALEKSIY, Metropolitan

of Tallinn and Estonia,

Chancellor of the Moscow Patriarchate

Moscow, April 17, 1975



PATRIARCHAL AWARDS

His Holiness Patriarch **PIMEN** of Moscow and All Russia awarded the following the Order of St. Vladimir, Equal to the Apostles:

Hegumenia **Alevtina** Pisova, Mother Superior of the Convent of St. Michael the Archangel in the village of Aleksandrovka, Odessa Diocese—Second Class (April 10, 1974).

Archimandrite **Chrysostomos** Papadopoulos, Exarch of the Alexandrian Patriarch to the Moscow Patriarchal See—Third Class (July 18, 1974)

Archpriest Filimon **Talomees**, Rector of the Church of the Transfiguration of the Lord, Obanitsa Parish, Tallinn Diocese, on the occasion of 45 years of his ministry and 25 years as a rector in the same parish—Second Class (July 30, 1974)

Archpriest Yuliy **Niinemets**, Rector of the Church of Sts. Zacharias and Elizabeth, Võõpsu Parish, Tallinn Diocese, on the occasion of 30 years of his ministry—Third Class (July 30, 1974)

Archpriest Nikolay **Priimägi**, Dean of the Cathedral of St. Nicholas in the town of Ostrov, Pskov Diocese, on the occasion of his 80th birthday and 50 years of his ministry—Third Class (July 30, 1974)

Members of the Serbian Orthodox Church delegation, October 5, 1974:

Metropolitan **Danilo** of Montenegro and Primorje—Second Class

Bishop **Stefan** of Dalmatia—Second Class

Bishop **Jovan** of Šabac and Valjevo—Second Class

Archimandrite **Milutin** Stojadinović, Rector of the St. Arsenius Seminary, Sremski Karlovci—Third Class

Protodeacon Georgije **Džunić**, Secretary to His Holiness Patriarch German—Third Class

Mirčeta **Stankov**, Attendant of His Holiness Patriarch German—Third Class

Archbishop **Vladimir** of Dmitrov, Rector of the Moscow Theological Academy—Second Class (October 5, 1974)

Archimandrite **Ieronim** Zinoviev, Father Superior of the Trinity-St. Ser-

giy Lavra—Second Class (October 1974)

Bishop **Kliment** of Sverdlovsk and Kurgan, on the occasion of his 70th birthday—Second Class

Members of the Antiochene Orthodox Church delegation, October 16, 1974

Metropolitan **Constantinos** of Baghdad—Second Class

Metropolitan **Elias** of Aleppo—Second Class

Archimandrite **Makarios** Tayan, Dean of the Antiochene Podvorye in Moscow—Second Class

Archimandrite **Elias** Mourkos—Third Class

Deacon Musa **Khoury**—Third Class

Maria Nikolayevna **Sokolova**, icon painter of the Moscow Theological Academy—Second Class (October 25, 1974)

Ekaterina Sergeyevna **Churakova**, icon-painter of the Moscow Theological Academy—Third Class (October 25, 1974)

Iosif Fedorovich **Oksiyuk**, editor of the Ukrainian Exarchate Journal "Prosvolavnyi Visnyk", on the occasion of his 80th birthday—Third Class (November 5, 1974)

Avtonom Semenovich **Klimashin**, official of the Department of External Church Relations of the Moscow Patriarchate—Second Class (December 18, 1974)

Bishop **Gedeon** of Novosibirsk—Second Class (December 31, 1974)

Archimandrite **Klavdian** Modenov, Rector of the Church of St. George the Victorious in Staraya Russa, Novgorod Diocese—Second Class (January 2, 1975)

Archpriest Mikhail **Elagin**, Secretary of the Novgorod Diocesan board—Second Class (January 2, 1975)

Archpriest Boris **Glebov**, Secretary of the Leningrad Diocesan Board—Second Class (January 2, 1975)

Archpriest Liveryi **Voronov**, Professor at the Leningrad Theological Academy—Second Class (January 2, 1975)

Protodeacon Sergiy **Lopatin** of the Cathedral of St. John the Baptist in Sverdlovsk—Third Class (January 28, 1975)

rchpriest Serafim **Bychok**, Dean of the Holy Trinity Cathedral in the town Zadonsk, Voronezh Diocese—Third Class (February 6, 1975)
egumen **Aleksandr Satirsky**, Secretary of the Voronezh Diocesan Board—Third Class (February 6, 1975)
rchpriest Nikolay **Dzichkovsky**, Dean of the Holy Trinity Cathedral in Dnepropetrovsk—Third Class (February 24, 1975)
rotodeacon Nikolay **Bondarenko** of the Holy Trinity Cathedral in Simfero-

pol—Third Class (February 24, 1975)
Archpriest Konstantin **Stakhovsky**, Dean of the Holy Trinity Cathedral in Dnepropetrovsk—Third Class (February 24, 1975)

Archpriest Nikolay **Uspensky**, Rector of the Church of the Exaltation of the Cross, in Belgorod, Kursk Diocese—Third Class (February 27, 1975)

Protodeacon Sergiy **Strigunov** of the Cathedral of the Feodorovskaya Icon of the Mother of God in Yaroslavl—Third Class (February 27, 1975).

Decisions of the Holy Synod

At the session of March 13, 1975, under the chairmanship of the PATRIARCH the Holy Synod considered: the report by His Eminence Metropolitan Ilarion of Kiev and Galich, Patriarchal Exarch to the Ukraine, on the visit to India by a delegation from the Churches in the Soviet Union headed by him from December 16 to 31, 1974, at the invitation of the Orthodox Syrian Church of the East (Malabar Church) and the National Christian Council of India.

RESOLVED: (1) that the report be acknowledged;

that gratitude be expressed to His Beatitude Basilio Ougen I, Catholicos of the East, and to the hierarchs and other representatives of the Orthodox Syrian Church of the East for the brotherly hospitality extended to the Church delegation from the Soviet Union;

that gratitude be expressed to the President of the National Christian Council of India, Metropolitan Chrysostomos of the Mar Thoma Church, General Secretary of the Council Dr. M. A. Z. K. and to all the member-Churches of the Council for the cordial reception extended to the delegation;

that gratitude be expressed to Archbishop of Bombay Cardinal Gracias, Archbishop of Goa Fernandes of Delhi, Archbishop Packiam Eliaswamy of Bangalore, Archbishop Rayapurulappa of Madras and to all other representatives of the Roman Catholic Church in India for the brotherly hospitality with which they received the delegation;

that hope be expressed that the visit of the Church delegation from the Soviet Union will result in further development of brotherly fraternal ties between the Christian Churches of the two countries;

that a delegation representing the Christian Churches in India be invited to the Soviet

(7) that deep appreciation be expressed to the President of India, Mr. Fakhruddin Ali Ahmad, the Prime Minister of India, Mrs. Indira Gandhi, and other statesmen and public leaders of India for their considerate attention extended to the Church delegation from the Soviet Union;

(8) that hope be expressed that the visit of the Church delegation from the Soviet Union to India will serve to strengthen friendship between the Indian and Soviet peoples.

HEARD: the report by His Grace Archbishop Vladimir of Irkutsk and Chita on the Asian Christian Peace Conference which took place in Kottayam, Kerala (India) from January 8 to 13, 1975, and on the participation in it of the Russian Orthodox Church representatives.

RESOLVED: (1) that the report be acknowledged;

(2) that satisfaction be expressed with the results of the Asian Christian Peace Conference which deepens the efficacy of Asian Christians' participation in the service to peace and justice on this continent.

HEARD: the report by His Eminence Metropolitan Yuveneriy of Tula and Belev, Head of the Department of External Church Relations, on his attendance at the enthronization ceremonies of the new Primate of the Church of England, Dr. Frederick Donald Coggan, Archbishop of Canterbury, Primate of All England and Metropolitan, which took place at the Canterbury cathedral on January 24, 1975, and on the talk held regarding relations between the Moscow Patriarchate and the Church of England.

RESOLVED: that the report be acknowledged and the hope expressed that Dr. Frederick Donald Coggan's primateship will see the further strengthening of traditional fraternal ties between the Church of England and the Moscow Patriarchate.

HEARD: the report by His Eminence Metro-

politan Aleksiy of Tallinn and Estonia, Chancellor of the Moscow Patriarchate, President of the Conference of European Churches, on the meeting between representatives of the Council of European Bishops' Conferences and of the Conference of European Churches which took place in Geneva, Switzerland, from February 3 to 5, 1975.

RESOLVED: that the report be acknowledged.

HEARD: the report by His Eminence Metropolitan Aleksiy of Tallinn and Estonia, on the plenary session of the Soviet Committee for European Security and Cooperation which took place in Moscow on February 18, 1975.

RESOLVED: that the report be acknowledged.

HEARD: the report by His Eminence Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, on the third exchange visit of the delegation of Church representatives from the Soviet Union, headed by him, made to the United States from February 16 to March 9, 1975, at the invitation of the National Council of the Churches of Christ in the USA.

RESOLVED: (1) that the report be acknowledged;

(2) that satisfaction be expressed with the results of the visit paid to the United States by the Christian Church delegation from the Soviet Union and this visit be considered an important contribution to the development of brotherly relations between the Moscow Patriarchate and other Christian Churches in the USSR and the member-Churches of the National Council of the Churches of Christ in the USA;

(3) that the results of theological conversations which took place at the Princeton Theological Seminary on the following themes: 1) "Jesus Christ frees—nature of our freedom, our salvation in Jesus Christ", and 2) "Jesus Christ unites—the presence of Christ in the Church and mission of the Church in the world", be approved;

(4) that gratitude be expressed to the National Council of the Churches of Christ in the USA for the friendly reception and brotherly hospitality;

(5) that it be noted that the Holy Synod received, with gratitude to the Lord, the information about the eucharistic communion of the hierarchs and the clergy of the Moscow Patriarchate and the Autocephalous Orthodox Church in America, and that the brotherly attention accorded the representatives of the Russian Orthodox Church by the Sister Church be marked with satisfaction;

(6) that pleasure be expressed at the communion which took place between the representatives of the Russian Orthodox Church and those

of the Patriarchal Parishes in the USA and thank be conveyed for the hospitality of the latter;

(7) that gratitude be expressed to the representatives of the Roman Catholic Church in the USA who accorded brotherly hospitality to the delegation of the Christian Churches from the Soviet Union;

(8) that the friendly attention extended to the delegation by the Synagogue Council of America and by the Appeal to Conscience Foundation be noted;

(9) that the attention shown the delegation by statesmen and public figures of the USA be noted with gratitude;

(10) that appreciation be expressed to the UN Secretary General Dr. Kurt Waldheim and to Under Secretary Bradford Morse for the great attention accorded the delegation of the Christian Churches from the Soviet Union.

HEARD: the report by His Grace Archbishop Pitirim of Volokolamsk, Head of the Publishing Department of the Moscow Patriarchate on the work of the Department in 1974.

RESOLVED: (1) that the report be acknowledged;

(2) that best wishes for success in its work be extended to the Publishing Department of the Moscow Patriarchate.

HEARD: the application, dated March 1, 1975, sent by His Grace Bishop Viktorin of Vienna and Austria:

"Your Holiness, in view of the protracted illness throughout the winter, which has greatly affected my health, I beg to be relieved of my duties in Vienna and appointed to another obedience in the Motherland."

RESOLVED: that His Grace Bishop Viktorin of Vienna and Austria be relieved of his duties in Vienna.

HEARD: the report of His Eminence Metropolitan Yuvenaliy of Tula and Belev, Head of the Department of External Church Relations dated March 12, 1975:

"Your Holiness, in my capacity as Head of the Department of External Church Relations I have to travel abroad for extended periods and even when I am at home I have little opportunity to visit my diocese as expected.

"I beg Your Holiness and the Holy Synod, therefore, to appoint a vicar bishop to assist me, especially for the celebration of divine services."

"Knowing that His Grace Bishop Viktorin of Vienna and Austria has asked for health reasons to be relieved of his duties in Vienna, I beg Your Holiness and the Holy Synod to appoint him Bishop of Aleksin and Vicar of Tula Diocese."

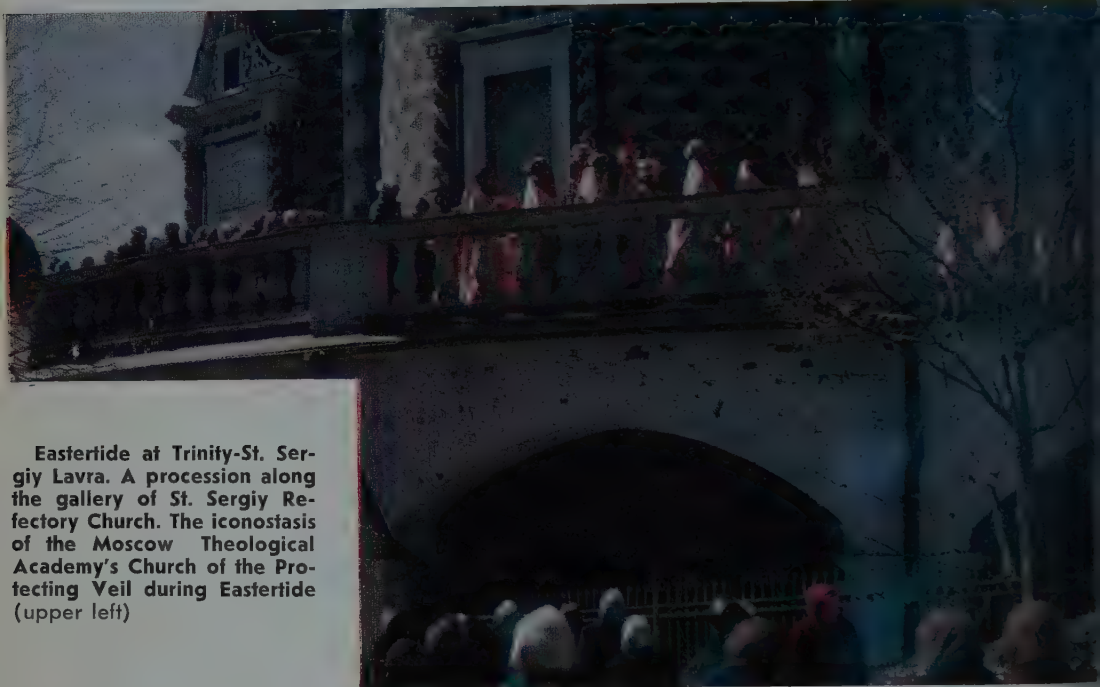
RESOLVED: that His Grace Bishop Viktorin, re



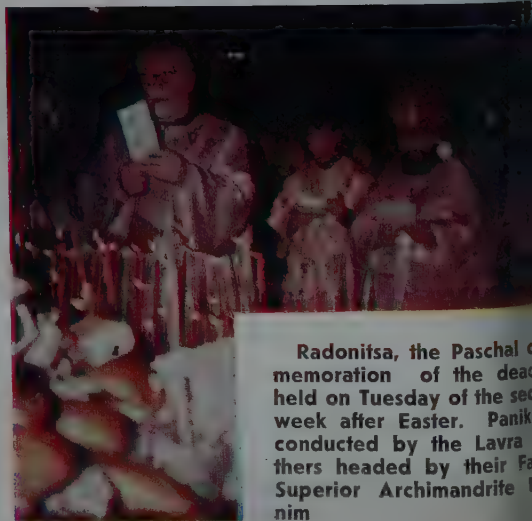
RESURRECTION OF OUR LORD JESUS CHRIST

Icon by Maria N. Sokolova

(see article, p. 33)



Eastertide at Trinity-St. Sergiy Lavra. A procession along the gallery of St. Sergiy Refectory Church. The iconostasis of the Moscow Theological Academy's Church of the Protecting Veil during Eastertide (upper left)



Radonitsa, the Paschal commemoration of the dead held on Tuesday of the second week after Easter. Panikhida conducted by the Lavra Fathers headed by their Father Superior Archimandrite...

of Vienna and Austria, be appointed the
of Aleksin and Vicar of Tula Diocese.

CONSIDERED: the replacement for the Vienna

RESOLVED: that His Grace Archbishop Iriney
on and Bavaria be appointed Archbishop
na and Austria with the administration of
ocese of Baden and Bavaria to be tempo-
rarily carried on by him.

CONSIDERED: the hierarchs to be summoned
for the 1975 summer session of the Holy Synod.

RESOLVED: that the following hierarchs be
summoned for the summer session of the Holy
Synod:

Archbishop Mikhail of Tambov and Michurinsk

Archbishop Antony of Minsk and Byelorussia

Archbishop Antony of Chernigov and Nezhin.

+ **PIMEN, Patriarch of Moscow and All Russia**

MEMBERS OF THE HOLY SYNOD:

+ **NIKODIM, Metropolitan of Leningrad and Novgorod, Patriarchal Exarch to
Western Europe**

+ **FILARET, Metropolitan of Kiev and Galich, Patriarchal Exarch to the Ukraine**

+ **SERAFIM, Metropolitan of Krutitsy and Kolomna**

+ **YUVENALIY, Metropolitan of Tula and Belev**

+ **IOSIF, Archbishop of Ivano-Frankovsk and Kolomya**

+ **VLADIMIR, Archbishop of Irkutsk and Chita**

+ **PLATON, Bishop of Voronezh and Lipetsk**

+ **ALEKSIY, Metropolitan of Tallinn and Estonia,
Chancellor of the Moscow Patriarchate**

COMMUNIQUE

The Visit to the USA of the Delegation of Representatives of the Christian Churches in the Soviet Union

On the invitation of the National
Council of the Churches of Christ in the
USA, a delegation of representatives of
Christian Churches in the Soviet
Union was in the United States for a
visit from February 16 to March
1975. This was the third exchange
visits to the United States by a dele-
gation of representatives of Christian
Churches from the USSR; the first
took place in June of 1956, and the se-
cond in February-March 1963. The dele-
gation included:

from the Armenian Apostolic
Church—Bishop Arsen Berberian, Pre-
sident of the Department of Inter-
Church Relations;

from the All-Union Council of the
Evangelical Christian Baptists—Ale-
ksey Mikhailovich Bychkov, General
Secretary;

from the Evangelical Lutheran
Church of Estonia—Archbishop Alfred
Kivimäki;

from the Evangelical Lutheran
Church of Latvia—Archbishop Janis
Valka;

from the Georgian Orthodox
Church—Metropolitan Iliya of Sukhumi
and Abkhazia;

From the Roman Catholic Church,
Lithuania—Msgr. Česlavas Krivaitis,
Administrator of the Archdiocese of
Vilnius;

From the Russian Orthodox Church—
Metropolitan Filaret of Kiev and Ga-
lich, Permanent Member of the Holy
Synod, Patriarchal Exarch to the Uk-
raine; Metropolitan Yuveneriy of Tula
and Belev, Permanent Member of the
Holy Synod, Head of the Department
of External Church Relations of
the Moscow Patriarchate; Archbishop
Vladimir of Dmitrov, Rector of the
Moscow Theological Academy and Se-
minary; Bishop Makariy of Uman, Rep-
resentative of the Moscow Patriarchate
at the WCC Headquarters in Geneva;
Bishop Iov of Zaraisk, Administrator
of the Patriarchal Parishes in Canada
and ad interim in the USA; Protopres-
byter Vitaliy Borovoy, Rector of the
Patriarchal Cathedral of the Epiphany
in Moscow, Professor at the Moscow
Theological Academy, Consultant at the
Department of External Church Rela-
tions; Archimandrite Kirill, Rector of
the Leningrad Theological Academy
and Seminary; Archpriest Nikolay
Gundyayev, Deputy Head of the De-

partment of External Church Relations of the Moscow Patriarchate, Docent at the Leningrad Theological Academy, Secretary of the Commission of the Holy Synod on Christian Unity and Inter-Church Relations; Archpriest Matfey Stadnyuk, Secretary to the Patriarch of Moscow and All Russia, Vice-Chairman of the Economic Board of the Moscow Patriarchate, Rector of the Church of Sts. Peter and Paul in Moscow; Protodeacon Bogdan Soiko, lecturer at the Leningrad Theological Seminary, clergyman of the Cathedral of the Transfiguration in Leningrad; Hieromonk Flavian, fourth-year student of the Moscow Theological Academy; Aleksey Ilyich Osipov, Docent at the Moscow Theological Academy.

The delegation was headed by Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine.

The purpose of the present visit has been to deepen contacts that have developed as a result of previous exchanges and theological dialogue, the achievement of a better understanding of the variety of traditions of the Christian Churches in both countries, strengthening of brotherly relations, expansion and further development of mutual understanding and cooperation between them both in their ecumenical activities and in their service for international peace, social justice, human rights as well as the strengthening of relations between the peoples of the USSR and the USA.

In accordance with the programme prepared by the NCC, the delegation from the USSR visited New York, Princeton, Washington and Chicago. Dividing into groups, the delegates visited in two tours (the first tour taking place from February 27 to March 1; the second—from March 1 to March 4) the cities of St. Petersburg (Florida), Atlanta (Georgia), Boston (Massachusetts), Columbus (Ohio), Minneapolis (Minnesota), Indianapolis (Indiana), Allentown (Pennsylvania), Dubuque (Iowa), Elgin (Illinois), Richmond (Indiana) and Chicago (Illinois).

In Dubuque, St. Petersburg and Indianapolis the members of the delegation of the Churches from the Soviet Union were made honorary citizens of these cities. The General Secretary of

AUCECB Mr. A. M. Bychkov participated in the meeting of the Administrative Sub-Committee of the Baptist World Alliance (Columbus, Ohio).

In Chicago from March 4 to March 5 the total delegation of the Christian Churches of the USSR took part in the session of the Governing Board of the NCC of Christ in the USA and spoke in the Section on Christian Unity exchanging experiences of ecumenical involvement of their Churches in their own countries and in the framework of the WCC. The delegates were the honorary guests at a farewell dinner given in their honour by the Governing Board of the NCC in the USA.

In becoming acquainted with the religious life of the Christian Churches in the USA the delegation met and conversed with the leadership of the NCC and the leaders of Christian Churches in the USA.

The delegates from the Russian Orthodox Church, including hierarchs and priests, enjoyed brotherly canonical and eucharistic communion with hierarchs, clergy and the faithful of the autocephalous Orthodox Church in America; they celebrated the Divine Liturgy in the Cathedral of Wilkes-Barre, visited the monastery and seminary of St. Tikhon, St. Vladimir's Academy and several parishes of the Orthodox Church in America. The hierarchy and clergy of the Russian Orthodox Church participated in the worship service in the Cathedral of St. Nicholas in New York which represents the Patriarch of Moscow and All Russia; they also served in the St. Peter and St. Paul Cathedral in the city of Passaic, N.J.

While in the USA members of the delegation from the Churches of the USSR visited churches and monasteries, attended worship, preached, conducted services and concelebrated with their American brothers of the same Churches and confessions. They also visited institutions of theological education, colleges and universities. They met with professors and students, clergy and members of congregations. In New York members of the delegation were the guests for luncheon of the Synagogue Council of America. Members also met with leaders of Jewish congregations in other cities.

During the days of their visit to New York, Princeton, Washington and Chicago, and during visits to other cities of the USA, members of the delegation of Churches of the Soviet Union became acquainted with social and cultural life, visited museums and other places of interest. In Washington the delegation visited the White House, the Capitol and the State Department. Members of the delegation met with senators, congressmen, the Mayor of Washington, D. C., and other public officials as well as social, cultural and political leaders of the USA. In New York members of the delegation visited the United Nations and were received there by Under Secretary Bradford P. Calvert. Metropolitan Filaret and Metropolitan Yuvenaliy were received by the Secretary-General of the UN, Dr. Kurt Waldheim.

The Very Rev. Vladimir Berzonsky,
Orthodox Church in America; The Rev.
Robert C. Campbell, General Secretary,
American Baptist Churches in the USA;
The Rev. Paul Crow, President, Coun-
cil on Christian Unity, Christian
Church Disciples of Christ; The Rev.
Ron K. Curry, National Baptist Con-
vention in the USA, Inc.; The Rev.
Georges Florovsky, Orthodox Church
in America; Bishop Clinton Hoggard,
Episcopal Methodist Episcopal Zion
Church; The Rev. David R. Hunter, the
Episcopal Church; The Rev. Robert
Lamar, Moderator, United Presby-
terian Church; The Most Rev. Torkom
Manekjian, Archbishop and Primate,
Eastern Diocese of the Armenian
Church of North America; Dr. Dorothy
Marple, Executive Secretary, Luth-
eran Church Women, LCA; The Rev.
Robert J. Marshall, President, Lutheran
Church in America; Bishop James K.

The discussions continued the study of the central theme of the coming V Assembly of the World Council of Churches in Nairobi, Kenya. The following papers were prepared:

2. "Jesus Christ Unites", by A. Osipov, Docent at the Moscow Theological Academy, from the Soviet Union, and by Charles West, Professor at Princeton Theological Seminary, from the NCC.

Ch. 1. 13-20—by Bishop Makariy of Uman from the Churches of the USSR;

Ch. 2. 8-15—by Professor Dr. John Reumann from the NCC;

Ch. 2. 16-34—by the Reverend Professor Dimitreus Constantelos from the NCC.

11:

During the discussion both sides were inspired by a desire not only to cooperate for mutual understanding and for the development of closer relations between Christians from their Churches and countries, but also by a desire to make a contribution to the main theme of the coming General Assembly of the World Council of Churches in Nairobi: "Jesus Christ Frees and Unites". Representatives of the Churches of the Soviet Union and of the United States of America gave witness to the desire to cooperate for further development of unity and witness of the Christian Churches in the cause of reconciliation, peace, justice and freedom for all peoples throughout the world.

Members of the delegation took as their starting point the general Christian conviction that Jesus Christ is the Source, the Herald and the Inspiration of freedom and unity. He is our peace. He makes us truly free. And He is the essence of our unity. The saving mission of the Church, directed to every individual person and to all people together, to nations and to humanity as a whole demand of us as followers of Christ that we give our active service of love to every person, to all people, along with cooperation and unity of our efforts with those of the followers of other religions, with all people of good will.

In the discussion of the theme "Jesus Christ Frees" attention was directed to the study of difference and similarities contained in the Orthodox and Protestant teachings on salvation, freedom, grace, sanctification and theosis of persons. The moral imperative arising from these was stressed in the call for active involvement and participation by every Christian and by our Churches in the cause of the transformation of personal, social and political life, in the struggle against the power of sin and evil, as they are manifested in these areas of human life.

An active exchange of opinions occurred on the nature, boundaries and tasks of the Church in her mission, relating to salvation and to service to the world.

In the discussion on the theme "Jesus Christ Unites", questions arose con-

cerning definition of the Church and her mission in the world. In this connection, attention was directed to the authority of the Holy Scripture, and to the dogmatic proclamations of the seven ecumenical councils of the Undivided Church. It was noted that agreement among theologians does not yet mean unity among Churches. For an approach to unity continuous education is required for the believers in our Churches, as well as a deeper penetration of the experience of spirituality and worship. The conviction was expressed that it was important to expand contacts between the Christians of our two countries at all levels, via mutual visits, prayers and discussion. It also became clear that there are differences concerning such problems as the relation between the continuity of tradition and the need for reforms in the history of the Church, the essence and the place of the hierarchy in the Church and differences in the understanding of Christian mission. These questions require further and deeper study.

Both sides welcomed improvement of relations and cooperation between their countries for the good of their peoples and for all the world. The delegations came to the conviction that the Churches of the USSR and the USA must work for the elimination of distrust and prejudice. They should collaborate for the further relaxation of international tension, for the progress of the talks on disarmament, security and cooperation in which in the course of detente their countries are actively involved in Europe and throughout the world. They recognized the need for enabling their peoples to achieve further cooperation on equal and mutually beneficial foundations with a maximum of good will and benevolence.

For development and deepening of further cooperation in all the above mentioned spheres of their activities both delegations outlined a number of practical measures and steps for the future which are recognized as desired and important.

1. Further exchange of such visits, at convenient times for both sides according to their agreement.

2. Convocation of ad hoc meetings on questions which are of interest to

CHURCH LIFE

Services Conducted by His Holiness Patriarch PIMEN

FEBRUARY-MARCH

On February 12 (January 30), the Feast of the Three Hierarchs: St. Basil the Great, St. Gregory the Theologian, and St. John Chrysostom, His Holiness Patriarch Pimen received Holy Communion, and on the eve of the feast officiated at All-Night Vigil in the Patriarchal Cathedral of the Epiphany with Bishop Serapion of Podolsk.

On February 13 (January 31), the Feast of St. Nikita the Bishop of Novgorod, His Holiness Patriarch Pimen celebrated Divine Liturgy and, on the eve, the All-Night Vigil in the Domestic Chapel of the Vladimir Icon of the Mother of God at the Moscow Patriarchate.

On February 14 (1), the Feast of St. Ephron the Martyr, His Holiness the Patriarch concelebrated Divine Liturgy

and, on the eve, the All-Night Vigil, in the Moscow Church of the Icon of the Mother of God "The Sign" with Bishop Serapion of Podolsk, and Archimandrite Trifon Krevsky, Rector of the Patriarchal Domestic Chapels, assisted by the church clergy.

On February 15 (2), the Feast of the Presentation of our Lord in the Temple, His Holiness Patriarch Pimen celebrated Divine Liturgy and, on the eve, All-Night Vigil, in the Patriarchal Cathedral with Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, Metropolitan Yuvenaliy of Tula and Belev, Metropolitan Iliya of Sukhumi and Abkhazia (Georgian Orthodox Church), Bishop Serapion of Podolsk, Bishop Khrisostom of Kursk and Belgorod, Bishop Iov of Zarsk. During the Liturgy, with the blessing

both sides by theologians and Church representatives to discuss and clear up concrete questions.

2. Maintenance of on-going working contacts between the leadership of the Council in the USA and the leadership of the Department of External Church Relations of the Moscow Patriarchate and other Christian Churches in the USSR by correspondence and personal contacts if such are required for the benefit of the work.

3. Exchange of the information concerning the Church life of the two countries and other questions of mutual interest.

4. Invitations from both sides for professors to deliver lectures and to

participate in theological meetings.

6. Sharing by both sides in the past and present development of theological science and thought, in the liturgical life of the Churches in the two countries and in the understanding and interpretation of the Holy Scripture.

7. Both sides are called to strengthen their prayers for each other in the spirit of brotherly love and unity in Christ.

With gratitude to God the delegations noted the contribution for the development of mutual understanding and cooperation of the peoples of both countries which the Churches of the Soviet Union and of the United States have been making through exchange visits since 1956.

ROBERT J. MARSHALL,
representing the Council
of the Churches of Christ
in the United States of America

FILARET, Metropolitan
of Kiev and Galich,
Patriarchal Exarch
of All Ukraine

of His Holiness, Bishop Serapion ordained Andrey Kutepov, deacon, a 4th year pupil of the Moscow theological seminary.

On **February 16 (3)**, 37th Sunday after Pentecost, the Feast of Sts. Simeon and Anna, His Holiness celebrated Divine Liturgy and, on the eve, All-Night Vigil, in the Church of the Prophet Elijah in Obydensky Lane, Moscow, where there is a side-chapel dedicated to Sts. Simeon and Anna.

On **February 18 (5)**, the Feast of the Icon of the Mother of God "Seeking of the Lost", His Holiness the Patriarch celebrated Divine Liturgy and, on the eve, All-Night Vigil, with the reading of the akathistos before the revered icon of the Mother of God in the Patriarchal Cathedral of the Epiphany.

On **February 25 (12)**, the Feast of the Iberian Icon of the Mother of God and the Feast of St. Aleksiy of Moscow, the Miracle Worker, His Holiness

Patriarch Pimen concelebrated Divine Liturgy in the Patriarchal Cathedral of the Epiphany with Metropolitan Nikodim of Leningrad and Novgorod, Patriarchal Exarch to Western Europe, Metropolitan Aleksiy of Tallinn and Estonia, Metropolitan Serafim of Krutitsy and Kolomna, Archbishop Leonid of Simferopol and the Crimea, Bishop Germogen of Kalinin and Kashin, Bishop Serapion of Podolsk, Bishop Khristostom of Kursk and Belgorod. On the eve of the feast, His Holiness the Patriarch officiated at All-Night Vigil with the same hierarchs, with the exception of Bishop Germogen and Bishop Khristostom.

On **March 16 (3)**, the Sunday of Cheese Fare (Forgiveness Sunday), in the evening His Holiness the Patriarch read the prayers for the beginning of Lent and preached a sermon before performing the Rite of Forgiveness in the Patriarchal Cathedral of the Epiphany.

Our First Celebrated Jubilee

(The 25th Anniversary of the Hungarian Orthodox Deanery)

Hungarian Orthodoxy could have observed a memorable historical date in 1944. A thousand years earlier, in 944, two Hungarian chieftains, Bulcsu and Gyula, were converted to Christianity in Constantinople and there baptized. A missionary, the first bishop of our ancestors, Hierotheos, accompanied them to their homeland. But in the next to the last year of the terrible conflagration that was the Second World War no anniversary celebration was possible.

In 1974, Hungarian Orthodoxy was able to mark solemnly another anniversary. True, only twenty-five years separated us from the event, yet our jubilee celebration was observed with joy, sincerity and warmth.

Twenty-five years ago, in November 1949, His Holiness Aleksiy of blessed memory, Patriarch of Moscow and All Russia, accepted under his jurisdiction and protection the Hungarian Orthodox Parishes that until then had been

outside canonical jurisdiction; the statute then adopted created a deanery of these parishes with services conducted in Hungarian.

The celebration of the 25th anniversary of this noteworthy event acquired thanks to the participation of representatives from Orthodox Sister Churches and other Christian Churches and confessions, an inter-Orthodox and ecumenical character. The fraternal relationship of Hungarian Orthodoxy with other Hungarian Christian Churches was manifest in the fact that the Evangelical Lutheran Church willingly placed the prayer and assembly hall of the Budapest Evangelical community in Ullői Street at our disposal for the solemn gathering.

The presidium of the solemn anniversary gathering on November 23, 1974 included the delegation of the Moscow Patriarchate: Archbishop Ionafan of Kishinev and Moldavia (who, as an archpriest in the years 1949-1954, was the Dean-Administrator of the Hunga-



Bishop Ionafan of Kishinev and Moldavia reading His Holiness Patriarch Pimen's Message at Divine Liturgy, November 24, 1974

Orthodox Parishes); Archpriest Ilay Gundyayev, docent at the Lenin Theological Academy and Deputy of the Department of External Church Relations of the Moscow Patriarchate, and Protodeacon Bogdan Ilay, teacher at the Leningrad Theological Seminary. Others in the presence were Archpriest Dr. Feriz Berki, Administrator of the Hungarian Orthodox Deanery, and Miklos Dadachurchwarden of the Orthodox parish in Budapest.

Representatives of Orthodox Churches from abroad and in Hungary also took part in the session: Bishop Nikodem of Prešov (Czechoslovak Orthodox Church); Archimandrite Mefodiy Zhelezovskiy, Father Superior of the Monastery of St. Ioann of Rila, and Oikonomos of Plovdiv (Bulgarian Orthodox Church); Archpriest Dušan Vujčić, Eparchial Vicar of the Diocese of Belgrade (Serbian Orthodox Church).

On behalf of the Christian Churches in Hungary were Dr. Tibor Barthá of the Reformed Church, Chairman of the Ecumenical Council of Churches in Hungary; Bishop Dr. Zóltan Káldy of

the Lutheran Church; Canon Dr. Karoly Mészáros, Pro-Vicar of Kalocsa (Roman Catholic Church); Canon Dr. Pál Bacsoka (Greek Catholic Church); János Lacskovszky, President of the Baptist Church in Hungary; Adam Hekker, Superintendent of the Methodist Church; Professor Karoly Pröhle, Secretary General of the Ecumenical Council; Unitarian Bishop Dr. Jozsef Ferenc and Curator General Bela Bartok, and Adventist Minister Karoly Oláh. Present, too, were representatives of the Budapest theological schools, representatives of the Church press organs and many other institutions and movements.

Present at the session, too, were the Deputy Chairman of the State Office for Church Affairs, Istvan Ballo, accompanied by the director of the main department, Andras Maday, as well as the Chief Referendary of the Patriotic Front, Maria Szilady, and the Deputy President of the Hungarian National Peace Council Istvan Pereny.

After the singing of "O Heavenly King" and the Pentecost troparion, and after the introductory speech by the

father administrator, Archbishop Ionafan of Kishinev and Moldavia opened the anniversary gathering with a speech in Hungarian.

The Speech of Archbishop Ionafan of Kishinev and Moldavia

Esteemed anniversary gathering, dear brothers and sisters, I have the pleasant duty, as head of the delegation of the Russian Orthodox Church to the jubilee festivities of the Hungarian Orthodox Deanery to convey to the Reverend Father Administrator, Mitred Archpriest Dr. Feriz Berki, to the most honourable clergy and pious flock of the Russian Orthodox Church deanery in Hungary, the blessing, cordial greetings and best wishes of the Primate of our Church, His Holiness Patriarch Pimen of Moscow and All Russia, and of His Eminence Metropolitan Yuvenaliy of Tula and Belev, who administers the Russian and Hungarian Orthodox Parishes in Hungary.

His Eminence Metropolitan Yuvenaliy was originally to have headed our delegation to these festivities. But to our common and sincere regret, illness prevented him from coming with us. As a result, I was given the blessing to head our delegation.

I would therefore like, on behalf of our delegation, to greet the clergy and believers of the Hungarian Orthodox Deanery and ardently to congratulate all of you, spiritual fathers, brothers and sisters beloved in the Lord, on your outstanding anniversary.

I think that it would not be immodest on my part to note that I personally experience great joy and a feeling of deep satisfaction that, with the blessing of our Supreme Church Authority, I have the honour and pleasure to take part in your Church celebration, that I have the opportunity to see you once again and to have the spiritual joy of prayerful communion with you.

The Russian Orthodox Church, your Mother Church, shares your present joy and takes part in your anniversary festivities through prayer. The presence of our delegation here testifies to this. And tomorrow, at Divine Liturgy, I shall have the opportunity to make public the special Message of His Holiness Patri-

arch Pimen of Moscow and All Russia who addresses his pontifical greeting to you on the occasion of your anniversary.

I would like to express our satisfaction and joy that, in taking part in your religious festivities, the delegation of the Russian Orthodox Church is afforded the opportunity to testify its deep respect and sincere gratitude to the State Office for Church Affairs for its attentive and responsive attitude to the needs of our parishes in Hungary.

We would also like to express our sincere joy that we are able to enter into fraternal communion with the representatives and leaders of other Orthodox Churches in Hungary and with the representatives of several Local Orthodox Churches present at these festivities, as well as with the leaders of Protestant Churches and the Roman Catholic Church in Hungary and especially with the executives of the Ecumenical Council of Churches in Hungary, headed by the honourable chairman of the council, the President of the Synod of the Reformed Church in Hungary, Bishop Dr. Tibor Bartos.

We are very happy to meet all of you present at this festive gathering, and we express our sincere feelings of respect and love.

Esteemed anniversary gathering, I am unable, in my short speech, to analyze in detail the activity of our deanery in Hungary. And there is no need to do so, since this will be done in the subsequent report by the father dean. All the same, I cannot but note and this with great satisfaction—that our deanery in Hungary, from its first days to the present, has successfully carried out its high mission in this country in all areas of ecclesiastical life: in the spiritual nourishment of the Hungarian and Russian Orthodox flock in Hungary; in inter-Orthodox fraternal relations, both within the country and internationally; in the ecumenical field, and in peacemaking. I find it just to note especially the outstanding personal merits of the father dean in the matter of translating Orthodox service books into Hungarian.

I invoke God's blessing upon the Hungarian deanery, upon its clergy and flock, and I pray to God that He w

ve all of you His fortifying and benevolent aid for the successful continuation of your service to the Holy Church and your native people.

I wish peace and prosperity for the eternal Hungarian people in all realms of life.

And for you, brothers and sisters, I wish good health, long life and success in your daily labours.

Following Archbishop Ionafan's meeting, the Dean-Administrator Archpriest Dr. Feriz Berki, delivered the anniversary speech.

The Speech by Archpriest Dr. Feriz Berki

Most respected festive gathering, fathers and brothers beloved in Christ, We have gathered here to mark with solemnity our Church anniversary; for that reason, I will begin with the words from the Holy Scriptures, both from the New and the Old Testaments. Our Lord Jesus Christ said to His disciples: *...where two or three are gathered together in my name, there am I in the midst of them* (Mt. 18. 20). In the Book of Psalms it says: *For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night* (Ps. 90. 4).

These two quotations from the Bible may serve to answer a question that probably occurs to many in connection with today's celebration: Why is one of the smallest Churches of our country, Hungarian Orthodoxy, which albeit has a thousand-year history, celebrating an anniversary today and, if the anniversary celebration is justified, why only the twenty-fifth?

With respect to the first part of the question, Hungarian Orthodoxy is indeed a Church notwithstanding the small number of her believers, for Christ's presence in her according to the words quoted above, does not depend on the number. I would add that, according to the Orthodox doctrine on the Church, even the smallest Local Church, that is, a Church community, has the properties of the Catholic Church or, more boldly, the Catholic Church is present even in the smallest community. With respect to the comparatively short

life of Hungarian Orthodoxy, one should compare the Divine "viewpoint" with the human view of things, the "chronology" of the Eternal and Just God with the chronology employed by man. For in the sight of God thousands or tens of thousands of years are as insignificant as our modest twenty-five years.

Thus, Hungarian Orthodoxy is a union of believers who feel, believe and confess that Christ dwells among them, and the period of canonical existence lived through is very valuable for this union. Hungarian Orthodoxy, therefore, takes the opportunity to celebrate the anniversary of the new stage in the life of the Church with great joy, and shares this joy with other Christian Churches which are ready to rejoice with her.

As at any jubilee, we can review our past, consider our present position, and turn our gaze to a hopeful future, I think that if we take the first 25 years of our Church's existence under canonical jurisdiction not as the past but as the present, it will not seem unscientific. One of the reasons for this is that 1949 is, so to say, a line dividing our historical past into two parts. The second reason is that the period since 1949 is so near and dear to us that it is difficult to speak of it as the past—the more so as those who made this period fruitful—first and foremost His Eminence Archbishop Ionafan of Kishinev and Moldavia—are by the grace of God among us today.

A few words about the historical past of our Church.

Recent historical studies have shown unquestionably that the ancient Hungarians, even before they occupied the present territory of Hungary, had entered into contact with Byzantium and Eastern Christianity, and that this contact was subsequently strengthened. If the situation had been different in 1944, we could have celebrated then the one thousandth anniversary of the historically authenticated first mission of the Constantinople Patriarchate to the present-day territory of Hungary. At today's celebration we can, though somewhat belatedly, mark this important historical event.

In the 10th century, conditions were

propitious for the Hungarians, who had settled in their new homeland, to adopt Christianity in its Eastern form, as most of the peoples of Eastern Europe did. But political considerations had made the kings of the Árpád dynasty to orient themselves towards Rome, as a result many Western missionaries came to our native land. However, even after the Church schism of 1054 the Hungarians did not break their ties with Eastern Christianity. A few examples will suffice: through marriage the Árpád dynasty repeatedly established family ties with the Byzantine imperial court and other ruling houses belonging to Eastern Christianity; the ecclesiastical laws of the time reflected Eastern Church discipline; down to the 14th century, there were on Hungarian territory Orthodox monasteries that were spiritual centres of the Hungarian people adhering to Eastern Christianity; the lower part of the Holy Crown, the symbol of Hungarian state law in the Middle Ages, came to Hungary in the 11th century as a gift from the Byzantine Emperor, and finally, the Hungarian popular language even today

often calls Orthodoxy the "old faith" thereby seemingly stressing that in ancient times the Hungarian people confessed the Eastern, Orthodox faith.

After the Árpád dynasty, the position of Orthodoxy in Hungary worsened because of the lack of a strong ecclesiastical organization; Orthodox believers gradually passed into the Roman Catholic Church. Orthodoxy was represented chiefly by non-Hungarian Orthodox believers who had settled in Hungary. As a result, in Hungary the question of Orthodoxy acquired a national colouration; it became unthinkable for a person feeling and considering himself a Hungarian, and whose native language was Hungarian, to confess the Orthodox faith.

But the Greeks who began to settle in Hungary in the 17th century proved the view wrong. There were comparatively few of them, primarily in the cities, and they were rapidly assimilated and became Hungarians both in language and convictions. They were prosperous and independent materially and, therefore, could resist the temptation of adopting the Uniate faith; they



Archbishop Ionafan and the clergy, during the blessing of a lector, in Budapest's Church of the Dormition, November 24, 1974

were able to print their own books in Hungarian.

I have no intention of describing in detail the publishing activity of the assimilated Orthodox Greeks, but I will cite authors and works, short titles and dates of publication. It should be noted, too, that all authors expressed one and the same thought: Orthodox believers who knew only Hungarian needed prayer books, catechisms and other religious books in Hungarian, or otherwise they could not live in the Orthodox manner. These books are the following: István Miskolczi, "Igazallástétele a Napkeleti Közönséges Ekleziának" (*The True Faith of the Eastern Catholic Church*), 1791; Demeter Karapács, "Imádságos Könyvetske" (*Prayer Book*), 1795; Aron Georgievics, "Kis Katekizmus" (*Short Catechism*), 1801; Theodor Stériady, "Evangyéliumok és Epistolák, valamint a Böldegyházas Szűz Máriának és némely szenteknek élete" (*The Gospel and the Epistle Readings, and the Life of the Blessed Virgin Mary and Some Saints*), 1802; Janos Popovics, "Orthodox hittallók Imakönyve" (*Prayers of Orthodox Believers*), 1861. The last author left in manuscript many other translations of liturgical books.

In 1868, the Hungarian Parliament debated the bill on the establishment of separate ecclesiastical communities for the Serbian and Romanian Churches. Parishes of Greek origin in Hungary, canonically subordinate to the bishops of the above Churches, submitted a memorandum to parliament asking for autonomy on the grounds that the believers of these parishes were Hungarians. After a long debate, parliament granted autonomy to the Greek parishes, too, adding to the bill already passed (1868. IX) Paragraph 9, which says: "Believers of the Greek Eastern (Orthodox) confession who are neither Serbs nor Romanians will continue to enjoy all the rights that they have had up to the present in the autonomous administration of their parish and school affairs, in the free use of the liturgical language, and in the management of their parish property and funds."

The law on the free use of the liturgical language was at that time understood to mean only the Greek language.



During Liturgy, November 24, 1974, the patriarchal cross being presented to Archpriest Feriz Berki, left

Yet the parishes concerned could have saved themselves from a further reduction in numbers, from dying out, by conducting services in Hungarian. However, no one at the time considered this, though there were already some manuscript liturgical translations by Father Janos Popovics. Thus, in parishes that had originally been Greek but considered themselves Hungarian, the liturgical language remained Greek; where there was no priest who knew Greek, Church Slavonic or Romanian was used, though the believers did not understand these languages.

There can be no doubt that, from the perspective of spiritual life, of all the Orthodox in Hungary, the Greeks and believers of other nationalities who had become assimilated and whose native language was Hungarian, were in the most unfavourable position. Inevitably, the number of such believers constantly diminished and, despite the "autonomy" obtained, some parishes died out completely before a single service or a single prayer had been uttered in their churches in Hungarian.

I have felt it necessary to dwell in some detail on the tendency toward the Hungarianization of the country's Orthodoxy that began in the 18th century, because Hungarian Orthodoxy was frequently accused subsequently of not having any traditions and of being exclusively the fruit of the national irredentist atmosphere that held sway in Hungary after the conclusion of the Treaty of Trianon in 1920. In actuality, the facts show that, not counting the Middle Ages, by the time of Trianon, Hungarian Orthodoxy had almost a century and a half behind it, but that conditions for its full flowering had been lacking. After the Treaty of Trianon when the country's territory was reduced and all Orthodoxy in Hungary became sporadic, the Hungarian Orthodox lost their former oppressive sense of being a minority. And this also meant that it became impossible not to "take note" of Hungarian Orthodoxy.

Even between the two world wars, the necessary ecclesiastical and political conditions for introducing the Hungarian language into the service were lacking. No matter to which Orthodox Church hierarchy Hungarian believers turned for permission to adopt Hungarian as their liturgical language, the stereotyped answer was always: "there are no Orthodox Hungarians, nor can there be any".

And so, since it was impossible to settle the matter canonically, it was necessary to circumvent the canonical order, to act, as it were, "illegally". At the end of the 1920s, three parishes with Hungarian as their liturgical language were formed. They had no canonical connection with any Orthodox Church hierarchy, though they unilaterally considered themselves subordinate to the Constantinople Patriarchate. In addition to these three parishes, in 1931 all parishes of Greek origin, true to the aspirations of their predecessors since 1868, declared themselves Hungarian, though their liturgical language remained Greek. There was, however, no link between these two groups, though the second group of parishes also considered itself within the jurisdiction of Constantinople.

I feel it necessary to stress that the so-called "illegitimacy" of Hungarian

Orthodoxy consisted not in the use of Hungarian as its liturgical language, but in the fact that it existed outside canonical jurisdiction. But these two aspects of the question were connected, for Hungarian Orthodoxy remained outside canonical jurisdiction because it could find no Orthodox hierarchy who would sanction the use of Hungarian for divine service. It should be noted here that neither Orthodox Canon Law nor Eastern liturgical practice is cognizant of the term "liturgical language" or of any form for "canonizing" individual languages, on the contrary, all languages are considered equal for the conduct of divine service. Therefore, the history of the Orthodox Church knows but few instances when an argument or conflict arose over the use of a liturgical language. Our case is one of them. So I emphasize once more: the obstacles that obstructed the introduction of the Hungarian language into divine service were neither of a canonical nor of a practical and liturgical nature. The obstacles were national and political. That is why Orthodoxy with its Hungarian liturgical language occupied an illegal position in Hungary.

In 1941, the Hungarian Government attempted to normalize the canonical position of Hungarian Orthodoxy. The attempt was unsuccessful primarily because the government's designs included the Orthodox Churches of the territories that were temporarily occupied by Hungary during the war. Therefore, after the liberation of the country, Hungarian Orthodoxy found itself again in the same state that it had been in before the war, i. e. in a canonically indeterminate, "illegitimate", position.

After the liberation, when it was necessary to correct a number of mistakes in various fields of life, when it was necessary to reorganize and rehabilitate, it was impossible to put off any longer the question of normalizing the canonical position of Hungarian Orthodoxy. Orthodox Hungarians themselves sought normalization along three lines: through the Constantinople Patriarchate, the Serbian Buda Diocese, and the Moscow Patriarchate. It should be noted that the Hungarian democratic government backed negotiations along all

three lines equally, since it was resolved to put an end to the chaos that reigned in the country's Orthodoxy.

It became clear after a few years that negotiations along the first two lines were hopeless and unacceptable, for Hungarian Orthodoxy could not expect "legalization" from there. On the other hand, negotiations with the Moscow Patriarchate, which lasted almost four years, yielded the results hoped for.

After the first contacts, the Moscow Patriarchate sent to Hungary in 1946 and again in 1948, Bishop Nestor of Mukachevo (later of Kursk) for familiarization with the situation on the spot, to conduct personal negotiations and then to report to His Holiness the Patriarch and the Holy Synod. Meanwhile, alarming symptoms had appeared in the internal life of Hungarian Orthodoxy. Shortly before Bishop Nestor's second trip to Hungary, an illegal "synod" convened in Budapest to elect an adventurist, a self-appointed candidate to the episcopacy. Fortunately, the action of the "synod" fell through. On the other hand, certain secular leaders of the parishes of Greek origin, disap-

pointed by the failure to normalize ecclesiastical affairs, began negotiations on union with Rome.

His Holiness Aleksiy of blessed memory, Patriarch of Moscow and All Russia, put an end to the chaos by taking, upon their repeated request, the Hungarian Orthodox Parishes that had been outside canonical jurisdiction under his pastoral care.

The Moscow Patriarchate sent to Hungary Archpriest Ioann Kopolovich (now Archbishop Ioann of Kishinev and Moldavia) as the dean-administrator of the said parishes. It was made clear in the decision of His Holiness the Patriarch and the Holy Synod of November 11, 1949, as well as in subsequent Patriarchal directives, that the Moscow Patriarchate agreed to accept within its jurisdiction only those parishes that so requested, that were not subordinate to any other hierarchal authority, and that had for long been without canonical direction. The decision of the Synod stated that the said parishes could enter the deanery being organized if they so desired. Ecclesiastical life later showed how necessary



Russian Orthodox Church delegation in the presidium of the jubilee meeting on November 23, 1974. Dean-Administrator Archpriest Feriz Berki reading his report

these restrictions were; seven years later only one more parish voluntarily joined the deanery.

After this decision His Holiness Patriarch Aleksiy signed the Statute of the Hungarian Orthodox Deanery for the parishes under the jurisdiction of the Moscow Patriarchate. The statute defines the canonical link of the Hungarian Orthodox parishes, and of the Budapest Russian Orthodox parish, with the Moscow Patriarchate, as well as the rights of the dean-administrator; Paragraph 7 states what the Orthodox Hungarians had long dreamed of but for which they had never been able to obtain hierarchal blessing: "The right is granted to conduct all services and needs in the Hungarian language."

So, on November 29, 1949, Archpriest Ioann Kopolovich brought two priceless gifts from the Moscow Patriarchate for Hungarian Orthodoxy: canonical jurisdiction and the right to use the Hungarian language in divine service. Both were manifestations of good will and by no means forced toleration.

Organization of the first canonically established Hungarian Orthodox Deanery began with the actual and final acceptance in 1950 into the jurisdiction of the Moscow Patriarchate of seven parishes listed in the application submitted by the dean-administrator. In the same year, a provisional Russian parish was formed; it subsequently ceased to exist on the repatriation of its parishioners. In 1953, two other Hungarian parishes joined the deanery and, finally, in 1956 one more. The Budapest parishes of Greek and Hungarian origin were merged in 1955, because only the former had a church.

An increase in the number of Hungarian Orthodox clergy, the enhancement of their knowledge of theology and liturgical practice, and the replenishment of church requisites are associated with the name of Dean-Administrator Archpriest Ioann Kopolovich; during his superintendency, too, the journal *Egyhazi Kronika* (Church Chronicle), published in Hungarian, was founded in 1952, work on the revision of the first Hungarian translation of the Orthodox liturgy was started and carried out, and the Prayer Book edited. The greatest service of Father Ioann

Kopolovich was the fact that, during his five-year service as dean-administrator, he was able to put an end to the contradictions between Orthodox Hungarians and the Orthodox of the national minorities in Hungary thereby raising the authority of Hungarian Orthodoxy, discredited and belittled in the past.

In 1954, on completion of the difficult organizational period, Archpriest Ioann Kopolovich requested the Supreme Church Authority to release him from his obedience as dean-administrator. Upon his recommendation His Holiness Patriarch Aleksiy ordained my humble self and appointed me dean-administrator.

In the twenty years that have passed I have tried, in the measure of my modest abilities, to continue the work begun by Archpriest Ioann Kopolovich. The provisional board of the Hungarian Orthodox Parishes in Hungary has been renamed the Hungarian Orthodox Administration. The clergy of the deanery has been purged of elements unsuited for pastoral service. All the necessary liturgical books have been translated and in some cases compiled in collected volumes and published with the permission of the Moscow Patriarchate. As a result, above all, of the use of Hungarian in the service, the Orthodox Hungarian parishioners have stopped leaving the deanery; a fact which, only a few decades ago threatened Hungarian Orthodoxy with complete extinction. Representatives of Hungarian Orthodoxy have attended many pan-Orthodox celebrations and meetings abroad, as well as the election of His Holiness Patriarch Pimen to the throne of the primates of Moscow and All Russia. Thanks to the fatherly care of our ruling hierarchs—until recently Metropolitan Nikodim of Leningrad and Novgorod, presently Metropolitan Yuvenaliy of Tula and Belev—the question of training the clergy has been solved: our future priests study at the Leningrad Theological Academy on scholarship. We can be grateful to Metropolitans Nikodim and Yuvenaliy, too, for the fact that recently in our churches in Budapest and in the provinces the liturgy has been increasingly conducted by persons



Representatives of Hungary's Churches, the Deanery of Hungarian Orthodox Parishes in Hungary and the State Office for Church Affairs at the meeting, November 23, 1974

of hierarchal dignity. As a prologue to today's anniversary celebration, in October of 1974, a group of seven Orthodox Hungarians made a pilgrimage to Zagorsk, to the Trinity-St. Sergiy Lavra, where they participated in the celebrations in honour of St. Sergiy of Radonezh. With the blessing of Metropolitan Yuvenaliy, one of our students in Leningrad is continuing his studies in Athens on a scholarship of the Orthodox Church of Hellas.

Thus, under the canonical leadership of the Moscow Patriarchate, Hungarian Orthodoxy has attained its present position where it is regarded as a legitimate ecclesiastical organism throughout the Orthodox world.

At present, the Hungarian Orthodox Deanery consists of nine parishes, among which one is a Russian parish where Church Slavonic is used and two attached churches. It must be noted that our deanery directs spiritually Orthodox believers of Greek nationality, too, in accordance with their desires and, to the extent possible, in Greek. I say this as proof that the Hungarian Orthodox Deanery, despite its Hungarian character, does not set itself apart, but is ready for fraternal cooperation with the Orthodoxy of any nationality.

Thanks to the Hungarian liturgical language, Orthodoxy in our country has been able to begin ecumenical activity, which has expanded especially since 1962, when the Hungarian Orthodox Deanery became a member of the Ecumenical Council of Churches in Hungary. The deanery labours in the ecumenical field on behalf of all Hungarian Orthodoxy, just as it does in the Christian Peace Conference. The deanery has always given, and will continue to do so, substantial moral and material support to the peoples of the world who have experienced the horrors of war, oppression and hunger.

As we know, agreements were concluded in 1948 between the State and the Churches that even today regulate the relations between them. But in 1948 the Hungarian Orthodox Church could not, formally, conclude such an agreement. Despite this, the people's democratic state treated the Hungarian Orthodox Church and the other Orthodox Churches in Hungary, as if an agreement with them had been signed, which testifies to its generosity and good will. But this is not the only evidence that the Orthodox Church, and within her framework Hungarian Orthodoxy, despite the small number of Orthodox believers, is considered by our

State equal in rights and dignity to other Churches and confessions in the country. There is no public sector where our Orthodox Church would appear at a disadvantage in comparison with other Churches. She enjoys equal rights to confess her faith, to receive moral and material support from the State, has her own organ of the press, publishes books, broadcasts Orthodox services in Hungarian over the radio, maintains contact with almost all Orthodox Churches in the world, and so on. By actively supporting the policy of the Popular Patriotic Front, Hungarian Orthodoxy contributes, to the extent possible, to the formation of a new society, a process that began in 1945 with the liberation of our Fatherland and which will lead to the complete building of socialism. By its participation in the Hungarian National Peace Council (I personally have been a member of this organization for ten years), Hungarian Orthodoxy serves not only the people of our country, but all mankind desiring and struggling for peace and international cooperation.

Concluding this short survey of the present-day position of Hungarian Orthodoxy, I will try, insofar as possible, to take a look into its future. I do not mean prediction of the distant future: the future, after all, is in the hands of God, and it is not given to man to penetrate its secrets. I would like, however, to express a few thoughts and to note briefly those tasks that Hungarian Orthodoxy faces and that stem from its present position.

First of all mention should be made of the approaching 30th anniversary of the liberation of our country. The entire Hungarian people is preparing to observe this date solemnly and worthily. Hungarian Churches, the Hungarian Orthodox Deanery among them, are likewise preparing to celebrate the 30th anniversary of the liberation of our country, gratefully remembering the heroes to whom our entire people owes thanks for its freedom. In addition, Orthodox Hungarians do not forget that it was the liberation of the country that was the most important prerequisite for acquiring the right and possibility, perhaps for the first time in our

history, to hear service, pray and sing in a language that they understand.

Another task of Hungarian Orthodoxy is to follow in the future the same path that has been pursued till now in the country's public life. And, if we may make such high demands of ourselves in advance, Orthodoxy should join even more actively in any common work conducted for the good of our entire people.

With respect to contacts with other Churches and the tasks stemming from this, Hungarian Orthodoxy should be guided by the fact that it already has a canonical hierarchy, is an organic part of the Moscow Patriarchate and enjoys its unlimited love, care, patronage and confidence. And it must always be worthy of this love and confidence.

Hungarian Orthodoxy is also a part of Universal Orthodoxy, which numbers around 200 million believers. And within this two hundred million-strong Orthodoxy, those Orthodox believers who consider themselves Hungarians and speak Hungarian (their number is many times greater than the number in the deanery proper) consider our deanery their spiritual centre, from which they expect guidance, as well as books and other publications. The Hungarian Orthodox Deanery in the future can take on and carry out this weighty task to an even greater extent, for by helping others it wishes to render thanks for that invaluable moral support that it itself received in 1949 and since then continues to receive.

I began my festal speech with words from the Holy Scripture, so I may be permitted to conclude with the well-known words of St. John Chrysostom, one of the greatest Fathers of our Church: "Glory to God for everything. Amen."

Then followed salutations. First a telegram from Metropolitan Yuvenaliy of Tula and Belev was read: *Dear Father Feriz, dearly beloved fathers, brothers and sisters, I heartily congratulate you on the 25th anniversary of the formation of the Hungarian Orthodox Deanery. With my whole heart I wish you joyfully to mark this important date, and I beg you to accept my sincere wishes for God's undiminishing*

id in your life and the service of the Holy Church. I regret that, for reasons of illness, I cannot personally take part in the festivities. With constant love in the Lord I abide with you always. Metropolitan Yuvenaliy.

Bishop Dr. Tibor Bartha greeted the gathering on behalf of the Ecumenical Council of Churches in Hungary. On his jubilee day, he said, the member-Churches of the Ecumenical Council look back with gratitude on the 25 fruitful years of joint work. During this period, common efforts in the Name of Christ, in the interests of peace throughout the world and a better future for all mankind have brought us closer to the Russian Orthodox Church. The authority the Moscow Patriarchate enjoys and its extensive and profound work in the realm of theology, have to a great extent increased the significance and influence of the struggle of our Churches for social justice, a struggle that we have led within the framework of the Christian Peace Conference in various areas of international ecclesiastical life. Invaluable are the labours of Metropolitan Nikodim, his participation in ecumenical forums and in the Christian peace movements which have helped the Churches to take the right stand. The Ecumenical Council of Churches in Hungary is especially pleased by the fact that, in the last twenty-five years, we have always found a true confrere and comrade-in-arms in the Hungarian Orthodox Deanery. Through its untiring activity the deanery has made a valuable contribution to the work of the Christian Peace Conference and the World Council of Churches. The Hungarian Orthodox Deanery, under the leadership of Dean-Administrator Archpriest Feriz Berki, has been able to combine harmoniously labours for the regeneration and prosperity of the Church with work for the good of man and the world around. The member-Churches value highly the great work of their sister Orthodox Church, which in a short period has translated liturgical books into Hungarian and has published a number of other ecclesiastical works. With the warmest feeling of fraternity towards the Hungarian Orthodox Church, the Ecumenical Council of

Churches in Hungary invokes God's blessing upon her work and wishes her further prosperity. May the Lord send down His abundant grace on her labours to the glory of God and for the good of man, Dr. Bartha concluded.

Bishop Nikolaj of Prešov conveyed the greetings of the Czechoslovak Autocephalous Orthodox Church and the personal congratulations of His Beatitude Metropolitan Dorotej of Prague and All Czechoslovakia. First of all, said Bishop Nikolaj, I wish to thank you for the invitation to the celebration. I am very happy to convey the cordial congratulations of His Beatitude, the Holy Synod, the clergy and laity, and my own, to the clergy and laity of the Orthodox Church in Hungary, headed by the esteemed Dean-Administrator Archpriest Dr. Feriz Berki. The inner unity and mutual sympathies of our Churches are unchanging. The historical bonds linking them go back to the 9th and 10th centuries, when the saintly brothers Cyril and Methodius and their disciples founded the Church of the Byzantine rite in our countries... In the 13th century, the kings of the Árpád dynasty began a struggle against Orthodoxy in Hungary, destroying Church communities and confiscating monasteries. Despite this, the so-called old faith did not disappear from the midst of our faithful people, as the notorious Máramaros-Sziget trial, that occurred 60 years ago, testifies. Hungarian Orthodoxy can be compared to a star that sometimes twinkles dimly but at times shines brightly. Despite all difficulties, Christ's love binds us... and our Churches in a single spiritual family. Your present joy is therefore our joy, too, a genuine mutual comfort in love and peace... Thus, for the manifestation of fraternal love we should offer thanks on this festal occasion *unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place* (2 Cor. 2. 14). I wish your Church prosperity and success in all beneficent undertakings. We pray to the Lord God and the Most Pure Mother of God, that Their blessing and intercession be with the Orthodox Church in Hungary.

Archimandrite Mefodiy Zharev, Fa-

ther Superior of the Rila Monastery, conveyed the greetings and good wishes of His Holiness Patriarch Maksim, Primate of the Bulgarian Orthodox Church. The message mentioned the labours of the missionaries of the Eastern Orthodox Church, who preached the Gospel among the forebears of the Hungarians.

Roman Catholic Canon Dr. Karoly Mészáros, Provicar of Kalocsa, conveyed the greetings and good wishes of the Archbishop of Kalocsa, Dr. Jozsef Ijjas, President of the College of Catholic Bishops in Hungary.

A letter addressed to the dean-administrator from Archpriest Dr. Petru Mundruțu, Episcopal Vicar of the Romanian Orthodox Diocese in Hungary, was read out. We are gladdened, the letter said, to learn of the anniversary celebration of the Hungarian Orthodox Church. After the Hungarian Orthodox parishes were taken into the bosom of the Moscow Patriarchate, they began extensive activity not only for the good of the deanery within the country, but also in the interests of all Orthodoxy, and this activity is today universally recognized. The merit for these accomplishments goes chiefly to the former and present leaders who, thanks to their ability, education and unusual zeal, were able to bring this small Church organization out of obscurity and secure it a worthy place in the great family of the Orthodox Church. The new Church organization, from the beginning of its canonical life, has shown toleration and a desire to cooperate with other Churches in Hungary. We recall painfully the bitter experience of the past, but joyfully note the existence of the new Church organization and consider it a hopeful phenomenon from the perspective of the future. We are glad that the principal service books have been translated by the fraternal Church into Hungarian, and that competent circles appropriately esteem the all-around, fruitful activity of the deanery in the ecumenical movement. In conclusion, the letter invoked God's fortifying grace upon the Hungarian Orthodox Church, which is entering her second quarter century, upon her leadership, and all the clergy and laity.

Of the other greetings, we should note the letter brimming with warm feelings from Archpriest Mikhail Tolmachev (a former clergyman of the Hungarian Orthodox Deanery, now living in Australia—*Ed.*) and the telegram from Father Istvan Popovics, now retired.

After the closing speech by Dean-Administrator Feriz Berki, the jubilee meeting concluded with the singing of "It is Meet" and the national anthem.

On Sunday, November 24, in the Budapest Church of the Dormition, Archbishop Ionafan of Kishinev and Moldavia and Bishop Nikolaj of Prešov celebrated Divine Liturgy with Dean-Administrator Archpriest Feriz Berki, Archimandrite Mefodiy Zherev, Oikonomos Filipp Filkov, Archpriest Nikolay Gundyayev, Archpriest Illes Berki, Fathers Jozsef Kalota and Tibor Imreny, Hieromonk Mozes Piko and Archdeacon Bogdan Soiko.

Before the Liturgy, Archbishop Ionafan blessed Gavriil Brinzai to serve as lector, and at the Lesser Entrance presented patriarchal decorations to clergymen of the Hungarian Orthodox Deanery. Archpriest Feriz Berki was decorated with a patriarchal cross, Archpriest Illes Berki—with an ornamented cross, Fathers Jozsef Kalota and Tibor Imreny with pectoral crosses; Hieromonk Mozes Piko was raised to the rank of hegumen.

The service was conducted in Hungarian, Church Slavonic and Greek. There were tears of joy in the eyes of many believers when, during the singing of the Trisagion, Archbishop Ionafan uttered in Hungarian the words of the hierarchical prayer for the flock: "O Lord, O Lord! Look down from Heaven and see, and visit this vineyard..."

After the Liturgy, Archbishop Ionafan read out the Hungarian translation of the Message of His Holiness Patriarch Pimen to the believers who filled the church (published in *JMP*, 1975, No. 2—*Ed.*). He greeted the clergy and laity present with warm words from himself personally. Bishop Nikolaj and Archimandrite Mefodiy Zherev then congratulated the gathering. Dean-Administrator Archpriest Feriz Berki, in

response to the greetings, thanked the representatives of the foreign delegations for their participation in the jubilee festivities of the Hungarian Orthodox Deanery. Then "Many Years" was sung.

In the evening of the same day, the Hungarian Orthodox Administration held a reception in the Duna-Interkontinental Hotel. Foreign and Hungarian ecclesiastical figures were present at the reception, as were representatives of the State Office for Church Affairs, religious institutions and organizations, the press, the Popular Patriotic Front, and the National Peace Council.

On November 25, the guests from Churches abroad, accompanied by the dean-administrator, visited the episcopal residence of the Buda Serbian Orthodox Diocese in the city of Szentendre, where they were cordially met by the Episcopal Vicar, Archpriest Dušan Vučić and the diocesan secretary, Archpriest Cedomir Sulc. After looking over the museum of Serbian Orthodox ecclesiastical art and the cathedral, the guests visited, in the village of Leányalu, a home of the Reformed Church for retired pastors and pastors' widows, where they were met by Bishop Sandor Ráski. In the city of Esztergom, the guests paid a visit to the Apostolic Administrator, Bishop László Lékai, who gave a dinner in their honour in the archbishop's palace. On the same day, the guests toured the museum of ecclesiastical art, the cathedral and the his-

tory museum in the royal palace of the Árpád dynasty (11th-13th cc.).

On November 26, the hierarchs and clergy, accompanied by the dean-administrator, visited the theological academies of the Reformed and Evangelical Churches in Budapest. The delegation of the Russian Orthodox Church also paid a visit to the Ecumenical Council of Churches in Hungary. In the evening, the Presidium of the Ecumenical Council held a reception in honour of the guests from abroad in the Gellért Hotel.

On the following day, November 27, Archbishop Ionafan with the members of the delegation of the Russian Orthodox Church and Dean-Administrator Archpriest Feriz Berki paid a visit to His Excellency State Secretary Miklos Imre, Chairman of the State Office for Church Affairs. Istvan Ballo, Deputy Chairman of the State Office for Church Affairs, and András Máday, director of the main department, were also present at the meeting, which passed in a friendly atmosphere.

In the morning of November 28, the guests, accompanied by the dean-administrator, went to the city of Miskolc, where they were met by Hegumen Mozes Piko, Rector of the Church of the Holy Trinity, with representatives from the parish. In the church, Bishop Ionafan said the Lity for the Repose of Souls for Archpriest Konstantin Popovics, who passed away in 1971 and who for forty years had been the rector of



During Liturgy in the Budapest Church of the Dormition, November 24, 1974

the parish in Miskolc. The family of Archpriest Konstantin Popovics was present at the lity. The parish gave a dinner in honour of the guests. Then the visiting hierarchs and clergymen paid a visit to Bishop Sandor Ráski of the Reformed Church, who introduced them to his family.

At the Royal Hotel in Budapest they had supper during which all those present warmly congratulated Archbishop Ionafan on the 9th anniversary of his consecration. Afterwards, the guests visited the dean-administrator in his apartment where they had a brotherly and heartfelt talk.

On November 29, the guests left Budapest, leaving fond memories of themselves and, we would like to hope, with favourable impressions.

We give praise and thanks to God, the Lord of Eternity, Who has made it

possible for the small community of Orthodox Hungarians to celebrate their modest 25th anniversary. We piously revere the memory of His Holiness Patriarch Aleksiy and Metropolitan Nikolay, and we glorify them for establishing the canonical life of Orthodox Hungarians, who until then dwelt without spiritual guidance and direction. We express wholehearted loyalty and love for Metropolitan Yuvenaliy, Metropolitan Nikodim and Archbishop Ionafan, for they, as good shepherds, have cared and continue to care for their Hungarian spiritual flock. Many thanks to the government of our country and to all those concerned for the fact that we Orthodox Hungarians are able to enjoy the same rights as other Churches and confessions in our country.

Archpriest FERIZ BERKI

Budapest

Feast at the Moscow Patriarchate Podvorye in Alexandria

On Christmas Day, January 7, 1975, all the members of Alexandria's (ARE) small Russian community gathered in the podvorye's Church of St. Aleksandr Nevsky, which was festively decorated and filled with flowers. Though there was no traditional Russian Christmas tree or the usual snow and frost, and the African sun shone brightly, those who had come together were filled with the Christmas spirit. Our thoughts turned toward our distant homeland, to the overflowing Russian churches.

Among those invited by the dean of the podvorye, Archpriest Pyotr Raina, and the church council, were His Beatitude Nicholas VI, Pope and Patriarch of Alexandria and All Africa, and Bishop Ireneos of Nicopolis.

The Divine Liturgy was enhanced by the singing of a fine choir. The Creed and the Lord's Prayer were read in Greek by His Beatitude Patriarch Nicholas. In accordance with the rubrics he blessed those congregated with the words "irini pasi" ("peace be with you all"—Ed.).

After the prayer before the ambo with the blessing of Patriarch Nicholas, the dean of the podvorye read the Christmas Message of Patriarch Pimen of Moscow and All Russia, addressed to the archpastors, the clergy and all the faithful children of the Russian Orthodox Church.

The message of the Primate of the Russian Church was read in sections and translated into Greek by Bishop Ireneos. Those present were filled with emotion on hearing the words: "We zealously pray for peace and concord among the Cypriots, we ardently desire the preservation of independence and the prosperity of the Republic of Cyprus—the island on which the Apostles, Paul and Barnabas, worked, spreading their salutary glad tidings" (Acts 13. 1-12). Among those present were many Greek believers—residents of Alexandria—and one could see deep emotion written on their faces; some were even moved to tears by these words. Many of them have relatives and friends on that unfortunate island who have been deprived of the most elementary necessities of life. And we



His Beatitude Nicholas VI, Pope and Patriarch, at Divine Liturgy

believe that the Greek parishioners joined in the prayers of the Russian Church and were grateful to her Primate for his prayers on behalf of the suffering people of Cyprus.

After the dismissal, His Beatitude Patriarch Nicholas distributed the anadoron to the worshippers after which he blessed the congregation.

The church council of the podvorye invited all parishioners and guests to partake of refreshments after the festal service. His Beatitude honoured our repast with his presence.

That evening in the Church Representation offices Archpriest Pyotr Raina, the dean of the podvorye, gave a reception in honour of His Beatitude and the bishops—the executives of the Alexandrian Patriarchate. Those present at the reception included His Beatitude Nicholas VI, Pope and Patriarch of Alexandria and All Africa; Metropolitan Barnabas of Pilusium, General Patriarchal Vicar; Bishop Ireneos of Nicopolis, Patriarchal Vicar in Alexandria; Bishop Timotheos of Eleusis, Head of the Publishing Department of the Alexandrian Patriarchate, and Archimandrite Chrysostomos Papadopoulos, General Secretary of the Patriarchate.

The reception was held in a cordial atmosphere of brotherly love and mutual understanding. His Beatitude re-

called with particular warmth his trip to our country last year; he described his impressions, the unforgettable hospitality accorded him and the members of the delegation of the Alexandrian Patriarchate by His Holiness Patriarch Pimen of Moscow and All Russia, by the hierarchs, the clergy and believers of the Russian Orthodox Church.

In this connection it is interesting to recall the speech made by His Beatitude Patriarch Nicholas after the traditional New Year doxology in the Greek Alexandrian Patriarchate on the evening of December 31, 1974. Addressing the members of the Holy Synod of the Alexandrian Patriarchate, the clergy and religious community of Alexandria and the Consuls General of Greece and Cyprus, His Beatitude said:

"In July 1974, we visited our Holy Sister, the Russian Orthodox Church, and were present during the Feast of St. Sergiy at the great Lavra in Zagorsk.

"In the presence of thousands of believers who had come from all corners of Soviet Russia to pray before the shrine of St. Sergiy of Radonezh, the Miracle Worker, and to glorify God in concert with His Holiness, the Patriarch of Moscow and All Russia, our brother Pimen, beloved in the Lord, together with metropolitans, archbish-

ops and bishops, the clergy and our own esteemed retinue, we celebrated the Divine Liturgy, magnifying the Lord our God in the 'Church of the Saints', and prayed for 'the peace of the whole world' and 'the union of all'....

"It was our fourth visit to the Holy Russian Church. Each time we discovered something new, saw the profound faith of the Russian people, their religious life, their progress and development.

"It is for this reason that we expressed before His Beatitude Vazgen, the Patriarch-Catholicos of All Armenians, and representatives of other confessions, our delight in seeing the love and respect shown by the Russian people for their Holy Church when we found ourselves on this great and festive day in the church of the Zagorsk Lavra.

"How wonderful are the Russian people, who, through their labour, patience and hope and their devotion to the faith of their fathers, brace up the tree of Orthodoxy, which bears abundant fruit! Any description would fall short of what we actually felt and experienced there.

"From Zagorsk we travelled to Leningrad, where we were the guests of Metropolitan Nikodim of Leningrad and Novgorod, whom we dearly love and respect. From Leningrad we went to Riga, the capital of Latvia, where we visited our beloved Archbishop Leonid of Riga and Latvia. We then returned to Odessa, where, prior to our departure, we stayed with our esteemed and beloved brother Metropolitan Sergiy of Kherson and Odessa. We had an opportunity to tour the beautiful city of Kherson before we left.

"We praise the Lord and express our gratitude to the Patriarch, the hierarchs, the clergy, and the people for the respect and love they have shown us.

"May the Lord our God strengthen and bless His Holiness, the Patriarch of Moscow and All Russia, our dear brother Pimen, together with our other brothers in the Lord, the archbishops, bishops, metropolitans and devout clergy of the Russian Church; may they guide their marvellous people, true to the Holy Russian Orthodox Church, on the path of salvation!"

We thank the Lord for the heartfelt, fraternal love and mutual under-



His Beatitude Pope and Patriarch Nicholas VI blessing the congregation

The Leningrad Theological Schools Meet Their New Rector

By a decision of His Holiness Patriarch Pimen and the Holy Synod dated November 26, 1974, the Russian Orthodox Church Representative at the World Council of Churches, Archimandrite Kirill Gundyayev was appointed Rector of the Leningrad Theological Academy and Seminary.

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Archimandrite Kirill (secular name Vladimir Mikhailovich Gundyayev) was born into the family of a priest in Leningrad on November 20, 1946. In 1964 he finished a secondary school for young working people. Desirous of serving the Church in holy orders, the young Vladimir Gundyayev made an application in 1965 for admission to the Leningrad Theological Seminary. After successfully passing the entrance exams he was enrolled in the first class of the seminary. Demonstrating superb capabilities in the study of ecclesiastical history and theology, Vladimir Gundyayev completed the full correspondence course with honours in 1967 and in the same year was admitted to the Leningrad Theological Academy. In the academy he displayed the same excellence in study and model behaviour, for which he was regularly awarded extra bursaries by the Academy Council and won frequent praise from his professors and teachers. On April 3, 1969, when he was in the fourth year of his studies, he took monastic vows under the name of Kirill before His Eminence Metropolitan Nikodim of Leningrad and Novgorod. He

was then ordained hierodeacon by His Eminence on April 7, the Feast of the Annunciation and hieromonk on June 1, Holy Trinity Day. In June 1969, Hieromonk Kirill graduated as a correspondence student from the Leningrad Theological Academy with excellent marks in all subjects. In June 1970, he was awarded the degree of Candidate of Theology for his thesis on: "The emergence and evolution of the Church hierarchy and the teaching of the Orthodox Church on her grace-bestowing character". After successfully defending his candidate's dissertation, with the blessing of His Eminence Metropolitan Nikodim and by a decision of the Academy and Seminary Council, Hieromonk Kirill remained at the academy as a post-graduate student, at the same time he taught dogmatic theology and helped the Assistant Rector of the Leningrad Theological Academy and Seminary. While still a student Father Kirill took part in the 3rd All-Christian Peace Congress in Prague, in the 4th Assembly of the World Council of Churches in Uppsala (Sweden), and in the annual sessions of the WCC Central Committee as a youth adviser. He also participated in sessions of the CPC Youth Commission in his capacity as Vice-President of this Commission. While still discharging his duties in regard to the academy and seminary, Hieromonk Kirill was simultaneously appointed private secretary to His Eminence Metropolitan Nikodim from August 30, 1970, by order of His Eminence. Since 1971 Hieromonk Kirill, while continuing to teach, has devoted a lot of time to participation in the external activities of our Church. On September 12, 1971, the Feast of St. Aleksandr Nevsky, Father Kirill was raised to the rank of archimandrite. Shortly afterwards, by a decision of His Holiness Patriarch Pimen and the Holy Synod, he was appointed Russian Orthodox Church representative at the World Council of Churches. He remained in

standing expressed in the warm words of His Beatitude for the Russian Orthodox Church and our great homeland! We rejoice in the strengthened ties of brotherhood and mutual understanding between the Alexandrian and Russian Sister Churches!

Archpriest PYOTR RAINA

Alexandria, ARE



Archimandrite Kirill Gundyayev

this office until his appointment as Rector of the Leningrad Theological Academy and Seminary.

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Father Kirill officially entered upon his duties on January 12, 1975.

During the Sunday evening service in the Trinity Cathedral of the St. Aleksandr Nevsky Lavra, before a large congregation of Leningrad clergy, professors, teachers and pupils from the theological schools, and other believers, His Eminence Nikodim presented the staff to the new rector and, invoking God's blessing upon the forthcoming labours of Father Kirill, made the following address.

The Address of Metropolitan Nikodim of Leningrad and Novgorod

Esteemed Archimandrite Kirill, by a decision of His Holiness the Patriarch and the Holy Synod you have been appointed Rector of the Leningrad Theological Academy and, in accordance with tradition, I now present

you with the staff which symbolizes the ministry entrusted to you.

The Holy Church has entrusted you with her most responsible ministry—that of supervising the upbringing and education of those who are to become the preachers of the Gospel, priests of the most High God and servants of the Lord Jesus Christ.

Besides this, as rector of the academy, you will have the grave responsibility of not only teaching and instructing the students and pupils, but of developing theological scholarship in our country—a vital obligation of the academy as a centre of theological scholarship.

Our theological school is bound up with the names of many illustrious figures in the fields of theology and ecclesiastical history, men who are well known to the Orthodox world and to Christendom in general. Among the rectors of the academy who preceded you there were many whose memory evokes deep reverence and piety. The late Metropolitan Filaret (Drozdov) of Moscow, the late Metropolitan Antoniy (Vadkovsky) of St. Petersburg, His Holiness Patriarch Sergiy, Protospybyter Ioann Yanyshv and many others. Our theological academy takes pride in them for they have glorified the name of our Local Church.

Their lives and labours are models of ecclesiastical service. You must strive to stand in the forefront of modern theological scholarship, you must possess charming simplicity and human sensitivity, you must be fired by the desire to render wholehearted service to the Lord Jesus Christ and His Church, that is, to all God's people, especially those who have been entrusted to your care and guidance. And this desire in you must be so strong that, to quote His Holiness Patriarch Sergiy, it may be expressed in the words of the prayer: *Yet not I, but Christ liveth in me.*

May this attitude of mind, these thoughts and feelings, these incessant aspirations be yours—I wish you this with all my heart. With these thoughts and wishes I present you with this staff, invoking upon you the bountiful and generous blessing of the Father, the Son and the Holy Spirit. Amen.

On the second day of Epiphany Archimandrite Kirill conducted his first service as rector in the academy church. This was followed by a moleben in which all the officiants participated.

Before the moleben, in his first address to the teachers and pupils, Father Kirill stressed, in particular, the necessity for personal responsibility on the part of every labourer of the Lord's harvest and the importance of working together. For without these it could be impossible to successfully fulfil the tasks facing the theological schools.

At the end of the moleben an address of welcome to the new rector was delivered by Docent Archpriest Vladimir Sorokin, Assistant Rector of the Theological Academy and Seminary. He expressed his delight at the appointment of Father Kirill to this high

and responsible office, wished him good health and long years of life, and assured Father Kirill on behalf of himself, as his assistant, the teaching staff and employees of the Leningrad theological schools, that he would find them all loyal colleagues and helpers in his theological scholarship and administrative work.

The moleben was followed by the singing of "Many Years" in honour of the new rector, the teaching staff, employees, and pupils of the Leningrad theological schools.

The believers of Leningrad and especially the theological schools welcome the appointment of the new rector and, quoting the words of Metropolitan Nikodim, voice the hope that Archimandrite Kirill will prove a worthy successor to his outstanding forerunners.

P. SENKO, Candidate of Theology

Patriarchal Award to Maria N. Sokolova

By a decree of His Holiness Patriarch Pimen of Moscow and All Russia dated October 25, 1974, the artist and supervisor of the icon-painting class at the Moscow Theological Academy, Maria Nikolayevna Sokolova, was awarded the Order of St. Vladimir, 2nd class.

On November 23, the rector, Archbishop Vladimir of Dmitrov and the Father Superior of the Trinity-St. Seriy Lavra, Archimandrite Ieronim, who subsequently announced the patriarchal decree, as well as professors, lecturers and students gathered in the Assembly Hall. The order was presented to Maria Sokolova with due ceremony. The rector, Archbishop Vladimir, thanked her for her invaluable services to the academy as an icon-painter and skilled restorer, and wished her all the best on her 75th birthday.

At the same time the restorer, Ye. S. Murakova, who works in the Church Archaeological Collection named after Patriarch Aleksey was presented with the Order of St. Vladimir, 3rd Class. She keeps a close watch on the state of the icons in the CAC and is respon-

sible for carrying out restoration work whenever necessary.

Maria Nikolayevna Sokolova then read a paper on the fundamental principles of art.

* * *

The talent of Maria Nikolayevna Sokolova did not come into its own immediately, but took shape over a number of years. Her first ventures in the field of art were modest and did not attract attention. From 1920 to 1929 she taught drawing at primary schools in Moscow and then worked with various Moscow publishers as a book designer. Her talent began to develop in the Moscow studios of the professional artists A. P. Khotulev and F. I. Roerberg, under whom she studied at the end of the twenties. It was then that her aptitude for icon-painting became apparent. She studied restoration technique under skilled craftsmen (which also enabled her to master all the subtleties of painting) and learnt all about the ancient ecclesiastical art of Kiev, Novgorod, Pskov, Yaroslavl and Volog-

da. She spent a lot of time copying the icon masterpieces of several famous monasteries (such as St. Anthony's, St. Ferapont's and the Mirozhi Cloister of the Transfiguration) with their renowned treasures. She examined the best models of painting, as well as Orthodox icons, which considerably extended her artistic range.

The year 1957 was a landmark in Maria Sokolova's life. As a mature artist and icon-painter, she was invited to work as an artist in the Trinity-St. Sergiy Lavra. After a few years she passed on to restoration work in the Lavra's churches. The old Trinity Lavra is the spiritual centre of Russia. It is not only a unique collection of beautiful cathedrals and churches, but also an ancient repository of holy icons and murals executed by monks inspired by God. Their traditions go back to the time of the Blessed Andrey Rublyov, whose spiritual guide and mentor can be said to have been Hegumen Sergiy of Radonezh himself. Here, in the Lavra, and later in the academy Maria Sokolova's gifts were fully revealed, which was made that much easier by the reigning spirit of monastic piety and prayerfulness, in which the work of an icon-painter is deeply rooted. The breadth and scope of Maria Sokolova's work are impressive, her daily inspired labour is always accompanied by prayer. In addition to painstaking and often very minute work on tiny icons, she also paints monumental canvases in oil and tempera.

In 1962 a new stage in her career began when she took over the icon-painting class at the Moscow Theological Academy. Maria Sokolova devotes much energy to her icon-painting class. Besides showing her pupils the depth of meaning in an icon and its ecclesiastical and artistic value, she also passes on the basic techniques used in drawing, painting and restoration. Her lessons incorporate the rich experience and spiritual ardour of true Russian piety.

Maria Sokolova's work derives much from personal inspiration. She makes "free" copies, as she calls them, of ancient works. This method enables the main compositional elements of the

subject or theme of an original to remain unchanged while avoiding the need to reproduce, and hence accentuate, the "flaws" in the ancient icon, such as cracks in the paint and spots in which the gesso ground has flaked away.

In 1964 Maria Sokolova's works were commended by His Holiness Patriarch Aleksiy, who conferred on her the Order of St. Vladimir, 3rd Class.

The Moscow Theological Academy's Church of the Protecting Veil is well known not only to believers in the Soviet Union, but also to many guests from abroad. We cannot imagine it otherwise than with the murals and icons which create its individual and unique appearance. Maria Sokolova carried out a great deal of the work put in there (see Hegumen Mark Lozinsky: "The Centenary of the Church of the Moscow Theological Academy", *JMP*, Russian ed., No. 4, 1970, pp. 20-21). She painted several icons in the style of the 17th century for a festal tier in a 17th-century iconostasis and decorated the side-doors of the sanctuary. It was she who painted the altar-piece depicting the Protecting Veil of the Mother of God on the pane of glass above the synthronon. Maria Sokolova's work also includes the wall medallions not only in the body of the church, but in the sanctuary, the wall of the apse and the inner, sanctuary side of the iconostasis. The unique feature of this last piece of work lies in the fact that paintings cannot be executed on the inside of every sanctuary partition: in most cases, the iconostasis backs on to the stone wall dividing the body of the church from the sanctuary. The execution of this kind of painting reflects the Church's understanding of the sanctuary as Heaven on earth, a holy place in which the Lord communes with His appointed ones and where the Holy Sacraments are celebrated. In 1957, with the help of Ye. S. Churakova and other artists, the Serapion Hall was completely redecorated according to designs prepared by Maria Sokolova and approved by I. E. Grabar. In 1963 the festive hall of the Lavra was restored and redecorated. Maria Sokolova also worked a great deal on the Lavra's Refectory

church. In 1966-67, with the blessing of His Holiness Patriarch Aleksiy, two side-chapels planned and designed by Maria Sokolova were added to the church's great refectory hall—the northern, in honour of St. Ioasaf of Belgorod and the southern dedicated to St. Serafim of Sarov. Maria Sokolova painted all the icons of the iconostasis. The summer and autumn seasons of 1965-67 saw the full rehabilitation of the Church of St. Sergiy itself, the refectory hall and the ante-chapel, during which the stucco moulding and paintings on the ceilings and walls were restored. The Refectory church's main iconostasis was retouched in 1973-74. The refectory hall is remembered by the faithful of the Russian Orthodox Church as the place where the 1971 Local Council was held. One of Maria Sokolova's best works is connected with this event: in 1971 she made a copy of the ancient Vladimir icon of the Mother of God, much revered in Russia, for the enthronization of His Holiness Patriarch Pimen of Moscow and All Russia (see *JMP*, no. 6, 1971, p. 32).

In 1968-69 Maria Sokolova worked hard on cleaning and preserving the icons in the ancient iconostasis of the Trinity Cathedral.

Maria Sokolova does not just work in the Lavra and the academy. With the blessing of the diocesan and academy authorities, she has headed a team of student artists restoring the iconostasis and paintings in the Cathedral of the Kazan Icon of the Mother of God in Dmitrov, Moscow Diocese. All the work in the Lavra and the academy and in Dmitrov was sanctioned by the bodies responsible for the preservation of historical monuments, and was subsequently approved by them. Maria Sokolova was constantly helped in the course of the restoration work by Ye. S. Churakova and by the academy and seminary students and others of the Lavra who were members of the icon-painting class.

Several of Maria Sokolova's icons are reproduced in this issue of the journal. Like the icons of old, particularly those of the Novgorod school, they are typified by a light and almost transparent range of colours.



Maria N. Sokolova

The profound theological content of the icon called "The Descent into Hell" (Maria Sokolova's "The Resurrection of Our Lord Jesus Christ") was reflected in the ancient composition, which subsequently underwent little change. There could be variations in the number of the Forefathers depicted; in many old 14th and 15th century icons, Jesus Christ is depicted holding a cross in His hand, sometimes He is turned towards the Forefathers standing on the left, and in many cases He is represented as leading Adam, the firstborn of all men, from Hell. A few details have changed, such as the chains or the "eternal bars" of Hell torn asunder. But the general layout—the presence of creatures as personified by righteous men from the Old Testament, Nature in the form of a mountainous backdrop, and the Risen Lord, depicted in the centre of the composition against the background of a bright circle symbolizing the realm of the Divine—have remained intact. Maria Sokolova's icon is marked by its restrained, and even modest, use of colour, yet it manages to convey all the joy and triumph of Easter.

Maria Sokolova achieves expressiveness in her works through the use of

both colour and line. Her lines are soft, smooth and vivid, highlighting both the outward features of the subjects and their mood. This is particularly evident in the icon called "The Holy Myrrh-Bearers by the Tomb of the Risen Lord"—a copy of the composition by the Blessed Andrey Rublyov.

The main interest of "The Entry of Our Lord Jesus Christ into Jerusalem" lies in the symbolism and unique arrangement of the features accentuated. The people are standing along the right and left-hand edges of the icon, and Christ is in the centre. The crowd seems to be parting in awe, leaving a broad passageway for the Lord as He makes His way to the City of Sion. The exceptional nature of the event is emphasized by the predominance of red (festive) clothing, by a certain openness of composition and by the displacement of the background into the top left-hand corner, which enhances the impression of movement created by the icon. The calm, soft lines convey the divine and majestic dignity of the Son of David. The original treatment of apparently insignificant detail, such as the very stylized tree, gives the icon a highly distinctive quality.

The icon "The Blessed Kirill of Beloye Ozero" is painted in modest and largely warm tones. Its effect is achieved with great economy of means. Wearing his monk's habit, the Blessed Kirill is humbly bending forward with his hands uplifted in prayer, facing the Lord Jesus Christ Who is depicted to the right in a small border scene. Here there is no wealth of artistic and

iconographical detail which might needlessly complicate the composition. All that is emphasized is the basic theme of humility and prayer. The almost flat, ochre background heightens the expressiveness of the icon.

The composition of the icon "St. Luke, the Apostle and Evangelist" is largely traditional. The colours, composition and details of the icon point to the importance of the situation: there are the bright, festive robes draped round the saint as he sits writing, the grandeur and rather elaborate quality of the architectural background, and the lavishly carved seat and writing table (as though from a royal palace), yet there is nothing superfluous to impede or distract attention from the writing of the words of eternal life.

Consummate technical skill and a rare mastery of colour and line have always distinguished the best icon-painters. But from time immemorial the work of an icon-painter in Old Russia was invariably bound up with prayer and fasting. Hence the sanctity and special position of the icon among the other forms of painting, as well as its unearthly function—not only to be an image of God's saints, but also to convey the image of God Himself—thus helping the faithful of the Church on Earth to commune prayerfully with the Church in Heaven.

In this respect, the icons mentioned above are a pleasure to behold, thanks to their profound harmony with the spirit and traditions of the art of icon-painting that was inspired by God and sanctified by the ardent, prayerful veneration of believers.

V

NEWS OF THE DIOCESES

The Diocese of Novosibirsk. On July 31, 1974, the Japanese Autonomous Orthodox Church delegation then visiting the Soviet Union arrived in Novosibirsk. The party, headed by His Eminence Metropolitan Theodosius of All Japan and Archbishop of Tokyo, included Archpriest Savva Onami Yujin, Archpriest Justin Yamaguchi Hirohito and Father Roman Okawa Mitsuri. They were accompanied by Archbishop Varfolomey of Tashkent and Central Asia, Archimandrite Iriney Kuznetsov of the Patriarchal Podvorye in Tokyo, and N. S. Bobrova, an interpreter. At the Tolmachevo Airport, His Eminence and those accompanying him were met by Bishop Gedeon of Novosibirsk and Barnaul and representatives of the diocesan clergy. The visitors were accommodated at the Novosibirsk Hotel. On the same day, the Japanese Orthodox Church delegation, accompanied by Bishop Gedeon, visited the Cathedral of the Ascension, where reconstruction work is underway. The members of the delegation then went to the Square of Heroes of the Revolution, the Akademgorodok and viewed other sights of Novosibirsk.

In the evening, the eve of the Invention of the Relics of St. Serafim of Sarov, His Eminence Metropolitan Theodosius, Archbishop Varfolomey

and Bishop Gedeon, assisted by the clergy of the Japanese Church and the Diocese of Novosibirsk, officiated at All-Night Vigil in the cathedral, where the right-hand chapel is dedicated to St. Serafim.

The congregation greeted Metropolitan Theodosius with flowers in the church grounds. In accordance with Russian custom the churchwarden, M. N. Goncharov, presented the distinguished guest with the traditional bread and salt. At All-Night Vigil His Eminence anointed the worshippers with holy oil.

On August 1, the actual feast day, His Eminence Metropolitan Theodosius, Archbishop Varfolomey, Bishop Gedeon and the clergy who had officiated the previous evening celebrated Divine Liturgy in the cathedral. The Primate of the Japanese Church was met with due solemnity. During the vesting, Bishop Gedeon presented Metropolitan Theodosius with a mitre. The Great Ectene was sung by the choir in Japanese under the direction of K. I. Pavlyuchik. At the request of Bishop Gedeon during the Lesser Entrance, His Eminence Metropolitan Theodosius presented Archpriest Savva Onami Yujin with an ornamented cross, — a gift from His Grace. Also at his request His Eminence ordained Subdeacon



His Eminence Theodosius, Metropolitan of Japan (centre), Archbishop Varfolomey of Tashkent (left), and Bishop Gedeon of Novosibirsk at service in Novosibirsk's Cathedral of the Ascension, July 31, 1974

Aleksandr Mashanov deacon. The Liturgy was followed by a procession in the church grounds to mark the patronal feast of the cathedral. Metropolitan Theodosius asperged the worshippers and then "Many Years" was sung. In an address of welcome to the distinguished guest, Bishop Gedeon expressed his confidence that this visit to the Soviet Union by the Christians from the Land of the Rising Sun would strengthen further the spiritual unity between the Russian Orthodox Mother Church and her daughter, the Autonomous Orthodox Church of Japan. People of good will—the citizens of the Soviet Union and Japan—will not allow a repetition of the horrors of Hiroshima and Nagasaki. May our joint prayers for peace for all those living on earth serve as a pledge of this hope. In his reply, His Eminence Metropolitan Theodosius cordially thanked Bishop Gedeon and the entire congregation for their earnest prayers and good wishes. The head of the Japanese Church went on to speak of the lofty service of Orthodox ascetics, especially that of St. Serafim of Sarov and Archbishop Nikolay of Japan, Equal to the Apostles. It was the land of Russia, said His Eminence, that gave us St. Nikolay, Archbishop of Japan, who bears witness to our love and unity to this day.

After the festal service, Bishop Gedeon gave a dinner at his residence in the guests' honour. The clergy of the diocese gave a concert of ecclesiastical music and sang "Many Years" in both Russian and Japanese.

On August 2, the delegation from the Japanese Autonomous Orthodox Church left for Moscow.

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From September 1 to 3, Novosibirsk was visited by a party from the delegation representing the National Council of the Churches of Christ in the USA. It was headed by Bishop James K. Mathews (United Methodist Church) and included Professor Milton K. Curry, Father Vladimir Berzonsky, and Professors Bruce Rigdon and Robert Price. The guests were accompanied by Protopresbyter Vitaliy Borovoy, Dean of the Patriarchal Cathedral of the Epiphany in Moscow. At the Tolmachevo Airport, they were met by Bishop Gedeon and the clergy of the cathedral. Accompanied by His Grace, they visited the Cathedral of the Ascension. The members of the delegation also visited the prayerhouse of the Evangelical Christian Baptists and viewed the sights of Novosibirsk.

On September 2, Bishop Gedeon gave a dinner at his residence in honour of the representatives of the National Council of the Churches of Christ in the USA. His Grace spoke of the necessity of

strengthening peaceful cooperation between the peoples of the Soviet Union and the United States of America. He emphasized that truthful information on the position of ecclesiastical organizations and believers in our country could do much to promote this cooperation. In reply, Bishop James Mathews voiced the hope that the meetings between heads of governments of both countries, which had now become traditional, would help to consolidate peace on earth. The members of the delegation expressed their satisfaction at what they had seen on their visit to Novosibirsk and thanked Bishop Gedeon for the cordial welcome. The dinner passed in a friendly atmosphere.

On September 3, the visitors from the United States of America left for Moscow.

Diocese of Riga. October 1, 1974, marked the 75th anniversary of the foundation and consecration of the Wilderness of the Transfiguration attached to the Trinity-St. Sergiy Convent in Riga (photo on inside back cover). In honour of this date His Holiness Patriarch Pimen conferred a patriarchal diploma upon the superior of the convent and skete, Reverend Mother Zinaida Baranova, and awarded their father confessor Archimandrite Tavrion Batozsky, a patriarchal cross.

From days of old the cells set up in the vicinity of monasteries were known as sketes. At one time the word skete denoted absolute ascetic isolation but in the course of time it lost this sense. In Russia a skete came to mean a remote isolated cloister with a small number of inmates. Among Russian monks it was known as a "pustin" or "pustynka", which means literally "wilderness". The code governing life in a skete is considerably stricter than that of an ordinary monastery.

The Wilderness of the Transfiguration was organized thanks to the efforts of Schemahegumenia Sergiya Mansurova and Schema nun Ioanna Mansurova, the founders of the Riga Trinity-St. Sergiy Convent.

Its origins go back to the time when Archbishop Arseniy Bryantsev, who died as Archbishop of Kharkov on April 28, 1914, was in charge of the Riga See (1887-97). In 1894 the convent acquired a plot of forested land 10 kilometres from the town of Jelgava where the nuns originally spent the summer. Situated in the vicinity were wax-bleaching workshops where they carried out their monastic obedience. In the early days there was nothing there but a small chapel, which was built and dedicated to St. John Climacus. On August 6, 1897, the foundation stone of the Church of the Transfiguration

s laid. (The Diocese of Riga was headed at that time by Archbishop Agafangel Preobrazhensky, who remained in office from 1897 to 1910. He died as Metropolitan of Yaroslavl on October 16, 1928.) On June 20, 1899, Archbishop Agafangel consecrated the church. It is from this year that the history of the retreat as a monastic retreat begins. The Church of the Transfiguration, a dome-shaped edifice with one cupola and a bell tower, was built of brick to a design by architect V. I. Lunsky. Also erected at the same time as the church were a refectory, cells, and a house for the clergy, all built of wood in the traditional Russian style. (V. "Tserkovniye Vedomosti", No. 26, 1899, pp. 1032-34; "Rizhskiyeparkhialniye Vedomosti", No. 13, 1899, pp. 605-10.) Adjacent to the mother superior's residence stands a wooden church dedicated to St. John Climacus, which was put up in the period 1907-15.

During the First World War considerable damage was inflicted on the skete which happened to be near the frontline. Most of the nuns, including Mothers Sergiya and Ioanna Mansurova, were evacuated to the central regions of Russia. Some of them returned to the skete at the beginning of the 1920s. The Mansurova sisters died in Russia. During the period of Nazi occupation (1941-45) the skete once again suffered heavy damage, but it was gradually restored through the efforts of the nuns.

The skete is presently administered by the Mother Superior of the Trinity-St. Sergiy Convent whose father confessor holds the daily cycle of divine services.

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On October 11, 1974, Bishop Leonid of Riga and Latvia received an ecclesiastical delegation from the GDR, which arrived as a guest of the Evangelical Lutheran Church of Latvia. It was headed by Bishop Horst Gienke of the Evangelical Church of the Greifswald District and accompanied by Archbishop Dr. Janis Matulis of the Evangelical Church of Latvia. In the evening the guests went to the Cathedral of the Holy Trinity, where they attended the service conducted by Archbishop Leonid, assisted by the Riga clergy, in commemoration of the 30th anniversary of the liberation of Riga from German occupation. There was also a universal panikhida for soldiers who fell on the field of battle. On the same evening, Archbishop Janis Matulis held a reception at the Riga Hotel in honour of the guests from the GDR; among those invited was Archbishop Leonid.

On October 28, the Dean of the Moscow Patriarchate Podvorye in Tokyo, Bishop Nikolay

(Sayama) of Mozhaishk, arrived in Riga from Moscow. He was accompanied by Archimandrite Iriney Seredniy and Protodeacon Nikolay Dmitriev, who are both members of the podvorye's clergy. The delegation was met by Archbishop Leonid and Archpriest Georgiy Taylov. On the same day, the guests visited some Orthodox churches in the city. In the Church of St. Aleksandr Nevsky, which is built in the classical style and dates back to 1825, they were met by the rector, Archpriest Pyotr Smykovsky. The delegates also made their obeisances before the shrines of the old wooden church dedicated to St. Nicholas in Riga, which was built after the fire of 1812. The guests were welcomed by the rector, Archbishop Vladimir Dubakin, Superintendent Dean of the Riga Church District as well as by the clergy, members of the church council and parishioners. By the Salaspils Memorial erected on the site of the former fascist concentration camp (1942-44) the Lity for the Repose of Souls was said and "Eternal Memory" sung in Japanese. A prayer was offered up for the victims of the atom bombs in Japan and flowers laid on the symbolic grave for those who had died in the concentration camp. The guests then returned to Riga. In the cathedral, the dean, Archbishop Leonid, told them about its foundation in 1907 and its further enhancement. The guests also visited the Chapel of the Dormition, where early liturgies are celebrated on Sundays and feast days. Archbishop Leonid offered the guests a cup of coffee at his residence where Bishop Nikolay and those accompanying him genuflected before the shrines of the Domestic Chapel of St. Serafim of Sarov. In the evening, Bishop Nikolay attended a service in the Church of St. Sergiy of Radonezh at the Trinity-St. Sergiy Convent. The traditionally chanted akathistos before the revered Tolgskaya icon of the Mother of God was led by Archbishop Leonid, assisted by the guests and numerous clergy from the city of Riga. His Grace Bishop Nikolay read a kontakion and oikos in Japanese. After the dismissal, His Grace Leonid delivered an address of welcome in which he drew attention to the fact that St. Nikolay, Equal to the Apostles, the Enlightener of Japan, was consecrated as Bishop of Revel and appointed Vicar of the Riga Diocese while Bishop Nikolay Sayama was currently seated on the Mozhaishk cathedra, which Archbishop Leonid himself had occupied from 1962 to 1963. In his reply, Bishop Nikolay thanked Archbishop Léonid for his hospitality and kind wishes and for the opportunity to worship in the convent church. His Grace was then presented with a panagia, which was made in the workshops of the Moscow Patriarchate. On behalf

of the nuns, Reverend Mother Zinaida presented the guest with flowers, after which Bishop Nikolay and his travelling companions were invited to the refectory for supper.

On the following day, October 29, the delegation visited the Roman Catholic Cathedral of St. James, which was founded in 1225, and paid a call on Bishop Julian Vaivods of Great Makriana, Apostolic Administrator of Riga. The guests also went to the offices of the Riga Diocesan Board and made the acquaintance of the staff there. The delegation likewise called on the head of the Evangelical Lutheran Church of Latvia, Archbishop Janis Matulis. On their way to Jurmala, which lies on the Riga coast, the visitors looked over the Holy Trinity Church in Zadviniye, Riga, where Bishop Nikolay and the clergy accompanying him were presented with flowers. The guests also visited the Church of St. Vladimir in the village of Dubulti, the site of Archbishop Leonid's summer residence. Here they were offered a cup of coffee. The delegation from Japan was welcomed by the rector of the church, Archpriest Ioann Bortashchenko.

On the same day a dinner was given in the guests' honour in the hierarchs' residence at the Trinity-St. Sergiy Convent. Also invited were Bishop Julian Vaivods and Archbishop Janis Matulis. This ecumenical meal passed in a relaxed and fraternal atmosphere.

Before the delegation's departure from Riga, Archpriest V. Dubakin said the Moleben of Blessing for a Journey in the cathedral with the participation of the guest clergy in Church Slavonic and Japanese.

Diocese of Chernovtsy. From June 26 to 28, 1974, Bishop Savva of Chernovtsy and Bukovina made archpastoral visits to certain parishes of Glybokaya District. On June 26, he visited the Church of the Nativity of the Blessed Virgin in Volchinyets Village, and the Church of the Holy Spirit in Bagrinovka Village, where the rector is Archpriest Pyotr Kozachuk; the Church of St. Spyridon in Kamenka Village and the Church of St. Michael in Cherepkovka Village, where the rector is Archpriest Aleksiy Podavets; the Church

of the Protecting Veil in Gorbovtsy Village whose rector is Father Mikhail Vorotnyak; and the Church of the Nativity of the Blessed Virgin in Bairaki Village and the Church of St. Michael in Petrashivka Village, where the rector is Father Vasile Staşescu.

On June 27, Bishop Savva looked over the Church of St. Michael in Kupka Village, the Church of St. Michael in Shirokaya Polyana Village, and the Church of St. Basil in Korchevtsy Village, where the rector is Archpriest Georgiy Zmoshu; the Church of the Protecting Veil in the town of Glybokaya, the Church of the Nativity of the Blessed Virgin in Mikhailovka Village and the Church of Sts. Peter and Paul in Dymka Village, where the rector is Archpriest Tikhon Voina, Superintendent Dean of Glybokaya Church District.

On June 28, His Grace visited the Church of the Ascension in Molnitsa Village and the Church of St. Michael in Khriatska Village where the rector is Archpriest Konon Potorak; the Church of the Dormition in Mogilevka Village and the Church of the Nativity of the Blessed Virgin in Velikoselye Village, where the rector is Archpriest Mircea Scalat.

His Grace paid special attention to the state of the holy altars and the cleanliness in the churches themselves and passed on his archpastoral instructions to the respective rector and church council members.

On July 7, the 5th Sunday after Pentecost, Bishop Savva celebrated Divine Liturgy in the Church of the Dormition in Bobovtsy Village, Storozhinets District, whose rector is Archpriest Nikolay Antofiychuk.

On the Feast of Sts. Peter and Paul, July 12, His Grace celebrated Divine Liturgy in the Cathedral of the Resurrection in Chernovtsy and conferred a patriarchal award—a genual—on Archpriest Konon Potorak.

On July 14, the 6th Sunday after Pentecost, during Liturgy in the cathedral, with the blessing of His Holiness Patriarch Pimen, Bishop Savva raised Father Ioann Skigar to the rank of archpriest and conferred a patriarchal award—a pectoral cross—on Father Mikhail Vorotnyak.

Archpriest Georgiy Georgiyevich Smirnov

IN MEMORIAM



Archpriest **Georgiy Georgiyevich Smirnov**, a lecturer at the Leningrad Theological Academy and Seminary, departed to the Lord on November 7, 1974, in the 73rd year of his life.

Archpriest Georgiy was born into a teacher's family in Bogoroditsk, Tula Gubernia, on December 7 (November 24), 1901. He was educated first at a gymnasium in Ryazhsk (now in Ryazan region) and then at a higher school, which he finished in 1919. In 1930 he graduated from the department of West European Languages of the Pedagogical Faculty of the 2nd Moscow State University. He then worked in state organizations in Moscow; during the evacuation in 1942-43 he lived in Ojot-Tura (now Gorno-Altai), and later was employed as an interpreter and teacher of English in Michurinsk and Tambov. Archpriest Georgiy combined a profound interest in literature, languages and teaching with a genuinely Christian attitude of mind, which he kept throughout his life. He studied theology

and ecclesio-historical disciplines on his own. In 1955 he was ordained deacon in Leningrad. After being ordained presbyter he served in Leningrad. From 1956 he taught English in the Leningrad theological schools. Archpriest Smirnov also instructed catechism and liturgics to students from Kenya, Uganda and Tanzania. In addition he was involved in translation work and did much to help others in this field.

In 1967 Archpriest Georgiy had to give up teaching because of illness. He kept in contact with the academy, however, willingly gave his assistance to students and lecturers who approached him, and continued his translation work. His door was open to everyone. All those who had the opportunity of associating with Father Georgiy remember his directness, honesty, good nature, spiritual warmth and charm. A long and serious illness did not break his spirit. He remained true to the Christian ideals till the end of his days and departed peacefully to the Lord.

The funeral service for Father Georgiy was held on November 9, 1974, in the Holy Trinity Church in Vsevolozhsk, Leningrad Diocese. It was conducted by Bishop Meliton of Tikhvin, Rector of the Leningrad Theological Academy and Seminary, together with the local clergy and representatives of the academy and town clergy. In a heartfelt funeral oration Bishop Meliton spoke about the life of Father Georgiy and his Christian virtues, and called upon those present to offer up prayers for the repose of his soul in Heaven. Father Georgiy was buried at the Vsevolozhsk Cemetery.

A man of generous heart, profound soul and exceptional delicacy and tact has departed from our midst. Father Georgiy was a Christian in the true sense of this word; he was an example of genuinely Christian love and patience. He combined spiritual values and other values of human culture in the most marvellous way. His vast knowledge was amalgamated with a direct and living faith. Egoistical aspirations were alien to him; he was always a man of unaffected modesty.

May the memory of Father Georgiy be eternal. May the Lord rest his soul in peace in the Mansions of the Righteous!

Professor Archpriest Aleksi Ostapov

IN MEMORIAM



Prof. Archpriest **Aleksi Ostapov**, Secretary of the Moscow Theological Academy Council, died at midnight, January 15, 1975, after a short illness, in the 45th year of his life. He was an experienced lecturer, a specialist in ecclesiastical art, a prominent figure both in Church and public life—and a good Christian.

Aleksi Danilovich Ostapov was born in Novgorod on March 24, 1930. After completing secondary school he entered the Moscow Theological Seminary which he finished in 1951; four years later, he graduated from the Moscow Theological Academy, where he remained as a postgraduate student.

Later he lectured at the theological schools in Church archaeology, Russian Church history, pastoral theology and other subjects. In 1958 he was made Secretary of the Moscow Theological

Academy Council and appointed curator of the Church Archaeological Collection. Two years later came his ordination first as deacon and then as presbyter. He was awarded the degree of Magister of Theology and appointed professor. For three years he headed the extramural department.

Archpriest Aleksi Ostapov's pedagogical, ecclesiastical and secular activities received recognition with the Order of St. Vladimir, Second Class.

The funeral service was held in the Academy Church of the Protecting Veil, by Archbishop Vladimir of Dmitrov, Rector of the Moscow Theological Academy and Seminary, Archbishop Pimen of Volokolamsk, Head of the Publishing Department of the Moscow Patriarchate, and Bishop Serapion of Podolsk assisted by an assembly of the clergy.

Before the service, Archbishop Vladimir spoke, expressing general grief at the loss of Archpriest Ostapov.

The academy's assistant rector, Archimandrite Aleksandr, read a telegram from His Holiness Patriarch Pimen of Moscow and All Russia which said:

Accept my condolences at the death of Archpriest Aleksi Ostapov, Secretary of the Learned Council of the MTA, who has laboured much for the good of theology and the Church Archaeological Collection. Eternal memory to the departed Patriarch Pimen, January 15, 1975. Condolence telegrams from others were then read.

After the Prayer of Absolution and farewells were said the coffin was carried round within the church. To the tolling of the Lavra's bells the Moscow theological schools saw off their teacher and mentor on his last journey. The interment took place at the Zagorsk town cemetery.

Eternal memory to Archpriest Aleksi Ostapov, a good labourer of the Church of Christ!

Moscow Theological Seminary
and Academy Council



For Easter

CHRIST IS RISEN!

On this great feast of the Resurrection of Christ our lips and our ears are full of the Name of Jesus Christ the Resurrected Lord, and a radiant joy raises our hearts to where the Risen Lord stands, where *in the beginning was the Word, and the Word was with God, and the Word was God.*

To see the Lord is a joy beyond all comparison, and one granted in our day only to the angels in Heaven. During the life of our Lord on earth, however, the hearts of His disciples were filled with joy when in the divine words and the miracles wrought by the Saviour *they beheld his glory, the glory as of the only begotten of the Father* (Jn. 1. 14); and *all the people rejoiced for all the glorious things that were done by him* (Lk. 13. 17).

The Resurrected Lord Himself desired the day of His Resurrection to be a day of joy for us. The Myrrh-Bearers who came to the Tomb and learned of the resurrection of the Lord *departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word. And as they went to tell his disciples, behold, Jesus met them, saying, All hail* (Mt. 28. 8-9), and *then were the disciples glad, when they saw the Lord* (Jn. 20. 20). And they rejoiced when Christ, the Bringer of the Holy Spirit, came to them through a locked door having assumed power over Heaven and earth and brought to earth the Kingdom of Heaven whose closeness He reached.

It is not given us to see the Lord with our physical eyes as His disciples saw Him, but our joy is nonetheless great, for when the Lord let Thomas both see and touch Him He praised those who do not demand to see: *Blessed are they that have not seen, and yet have believed* (Jn. 20. 29). We believe in the Resurrected Lord without having seen Him, and that is why our joy is no

mere passing delight. The Apostle Peter speaks of the true joy of those who have not seen but who believe: *Christ: whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory* (1 Pet. 1. 8). However, Mother Church does not deprive us of the possibility of seeing the Lord and even speaks of the reality of such visions. When she sings: "In that we have beheld the Resurrection of Christ, let us bow down before the Holy Lord Jesus..." she means of course a spiritual vision, when the inner man contemplates the hidden kingdom of grace with the illumined eyes of his heart; *Blessed are the pure in heart: for they shall see God.*

The Apostle Paul prays for the faithful: *that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened* (Eph. 1. 17-18). The gift of spiritual vision comes through prayer. The Lord Himself gave us the ways and means to achieve this vision: *He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him* (Jn. 14. 21).

By manifesting Himself invisibly but actually and truly to the pure in heart, He brings them peace and an ineffable joy, His inner light of grace and the dawn of a day that setteth not.

Let us then keep and observe God's commandments, loving Him with a vital and active love, and our Father in Heaven will love us and the Lord Jesus Christ manifest Himself to us.

On the day when she celebrates His glorious Resurrection, the Holy Church addresses us with the great words of St. John which tell us of the divine and salutary greatness and heavenly glory

of the Resurrected Word of God, and our souls are raised up from this earth, higher even than the sun and the stars. St. John sees the Son of God in the mystery of His pre-eternal birth, telling us of the beginning of all beginnings, the Word, Which is spoken and begotten in eternity by the One Eternal Father of the Word, and Which has given rise to all other things. It contains the life and the source of all living things, and this Life was, is and always will be a light for all men.

This Light shone for man in Paradise and was not completely hidden on earth, was not quenched by idolatry, showing itself at night in the law of Moses and at dawn in the Prophets, and finally, like the sun and the day, the Word Incarnate was made manifest in the full light of truth as a life-bearing and miraculous power.

In the life of our Lord Jesus Christ in His words and His works, in His voluntary sufferings and death, and above all in His Resurrection, we *behold his glory, the glory as of the only begotten of the Father, full of grace and truth*. (Jn. 1. 14). These lofty theological truths make Easter the greatest of feasts, and our joy a joy unbounded.

May the light which the Risen Lord sheds so bounteously upon us illumine our souls, and may our Paschal joy be a joy that is spiritual, pure and peaceful.

Seek the Resurrected Lord with a vital and active love as He was sought by the Myrrh-Bearers, the Apostles and the Disciples on the road to Emmaus!

Rejoice in the Lord always: and again I say, Rejoice. (Phil. 4. 4). Amen.

Christ is risen indeed!

Archbishop ANTONY
of Chernigov and Nezhin

We Walk by Faith, Not by Sight

Daughter, be of good comfort: thy faith hath made thee whole; go in peace (Lk. 8. 48)



Brothers and sisters, beloved in the Lord! What a wonderful scene from the life of Jesus Christ on earth we are given in today's Gospel!

With a multitude thronging about Him, Jesus was on His way to Jairus to lighten the sufferings of a poor father who had begged Him to heal his only beloved daughter. With great difficulty a woman made her way through the crowd that surrounded the Saviour.

This unfortunate woman had suffered for many years from a terrible disease; in vain had she spent her entire fortune on doctors' fees, and she had lost all hope of being cured.

But then she heard from the people about Christ, Who healed those who were suffering. Her whole being was filled with firm faith that she would be healed by Him.

But since she was unclean in the eyes of the law, how could she approach Christ? The poor woman decided to come up to Him secretly in the crowd and touch the hem of His garment. She firmly believed that one touch would be enough to heal her.

And that was how it happened. As she touched the robe of the Saviour, she

felt at once that the exhausting disease had left her. She was now healthy. But at that moment the thing she had been most afraid of happened. Christ stopped and asked *Who touched me?* The Apostle Peter was surprised at His question and answered, *Master, the multitude throng thee and press thee, and sayes thou, Who touched me?* But the Lord said He had felt that power had passed out of Him. Now the woman was expecting stern admonishment for having been so bold. She fell at the Saviour's feet and before those present disclosed to Him what had happened.

They all grew silent, waiting to see what Christ would say. And the Lord turned to the woman and said: *Daughter, be of good comfort: thy faith hath made thee whole; go in peace.*

What had happened, brothers and sisters? Many people had touched the Lord, for the crowd thronged about Him as the Evangelist points out, but Christ had paid no attention to any of these contacts. So why was He suddenly stopped by the fact that this poor woman had touched His garment? What made the power pass out of Him and heal the woman? We will find the final answer to all these questions in the words

which the Lord addressed to the woman: *Daughter, be of good comfort: thy faith hath made thee whole.*

It is through faith that all this was accomplished. The faith of the woman drew healing power from the Lord. At the sight of such faith, the Lord stopped to comfort the woman trembling in fear, and to hold her up as an example to others: "Thy faith hath made thee whole."

But what is faith, dearly beloved? *He that believeth and is baptized shall be saved* (Mk. 16. 16), as Christ has said. Faith is the first and the most essential prerequisite for a Christian life. The Apostle teaches us that without faith we cannot please God. Only through faith can we draw near to Him: *He that believeth on me, the works that I do all he do also; and greater works than these shall he do; because I go to my Father* (Jn. 14. 12).

Our Lord Jesus Christ, by taking our sins upon Himself and offering Himself as sacrifice for our sake made our peace with Divine Justice and is the eternal High Priest, interceding for us before our Father: *I will pray the Father for*

And it is in this almighty intercession of the Son of God for us that lies the strength and salvation of our faith. However sinful and weighed down by your helplessness you might be, you must not despair but must strive towards the bosom of the Father in faith and repentance: *O my son, give me thy heart.*

A wholehearted faith, based upon total commitment to the will of God is not cold and rational but something vibrant and active. Christ, when He took on our nature, joined it to His Godhead in an eternal unity. One cannot imagine a Christian in his life or activity alone without Christ.

The Christian lives in Christ and Christ in the Christian. The live power of Christ is inseparable from the nature and power of those who believe in Him; we say those who believe, because the unbeliever cannot and does not wish to avail himself of this grace-endowed power, since it is something alien to him. The true believer always holds the image of Christ within himself, in his heart. Nothing of the vain pleasures of this earth is as precious to him as the

image of the Saviour of the World, which lights up his whole being and his whole life with its radiance. The believer comes to God when in need or in perplexity, and he begins everything he undertakes with firm faith in God's help and blessing.

And if he is a truly believing Christian, then everything he undertakes will be in accordance with the commandments of Christ, for what is the point of being a believer in word but not in deed?

Christ imbues with His power all those who believe in Him, however many there are and wherever they are to be found. This comes about so completely and profoundly that it unites all true believers into one body, under the one head of Christ, united with the blessed aid and enlightenment of the Holy Spirit. This is the unity of all believers in one faith, one grace, in prayer and the Sacraments, and acts of love performed for the salvation of each and every one of us.

This body is the Church of Christ, which He purchased with His Blood. It is through the Church and not through their own devices that the faithful are shown the best and salutary road to Christ. The Church is the treasure-house of the grace-endowed gifts of the Holy Spirit, which act and are received through faith and love.

Faith is vital for knowledge of God and for communing with Him; faith is not only a feeling of confidence in the existence of the hidden, the mystic and the future, but also the full submission of our mind and will to Christ and that total commitment that becomes filial love. *Faith*, as the Apostle puts it, *worketh by love.*

Our faith must be total confidence in the leadership of our Church, confidence in the truth of what she preaches and in the salvation to be had from what she gives us as gifts of God's mercy.

On the great day of Pentecost the Holy Spirit descended upon the apostles and rested on them, remaining through them forever in the Church as the community of those who believe in Christ.

And so, dearly beloved brothers and sisters, we see how great a treasure faith is for all of us. Through our faith we are part of the Church of Christ, where

we are born anew through the Holy Spirit, and through faith we draw near to Jesus Christ and He intercedes for us before His Father. In faith we may ask Him for all that we need for our salvation.

There are many examples to be seen of the power of faith: it has carried many up to Heaven while they were still alive, saved others from the waters of the flood, made the barren bear children, saved some from fire and the sword, raised the destitute and the humiliated from their degradation, brought fire down from Heaven, parted the seas, resurrected the dead, stopped the mouths of lions, quenched fire (Heb. 11. 33-34), put down the mighty and raised the meek (Lk. 1. 52). How great and strong is the power of faith! But it saves us only when our actions are worthy of it. *Faith without works is dead* (Jas. 2. 20). Faith is a heavenly ray lighting up our path through life. Faith is the voice which made the blind man cry *Jesus, thou son of David, have mercy on me!* (Mk. 10. 47).

Although we do not see Christ and cannot touch the hem of His garment, through the power of faith we know that He is the Light which "setteth not" and banishes the darkness of error, that He is our Saviour, our Heavenly Healer, making us whole and saving us. Faith is a gift of God which is affirmed and

strengthened in us if we keep God's commandments and constantly strive for good.

"Pray to God," as St. Tikhon teaches us, "for a true and vital faith; guard your faith more even than your life, for we must be ready to lay down even our lives for our faith."

The martyrs gave their lives for their faith in Christ with joy, faith inspired ascetics to renounce the world and attain their salvation through their spiritual feats, and faith has regenerated sinners and saved the perishing.

"To him who comes with faith, God draws nigh through His grace," as St. Dimitriy of Rostov teaches us.

Let us then, dearly beloved in Christ, keep and foster in our hearts our faith, this great gift from God. Let us ask the Lord to increase it within us. And let us be firm, guarding our true faith from those who would distort and disfigure it.

Let us believe, and then we will have nothing to fear, neither sorrow, sadness, nor disease; neither temptation nor death itself.

Let us always remember the words of the Lord: *If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you* (Jn. 15. 7). Amen.

Professor Archpriest ALEKSIY OSTAPOV

The People's Achievement

Brothers and sisters! We are solemnly celebrating a most significant date, the 30th anniversary of the Soviet Army's and the whole nation's victory in the last war. This is a time for us to bow our heads in prayer by the tombs of those who liberated us. Our people hold sacred the memory of those patriots who brought us the freedom and independence for which we had waited so long, and will never forget those heroes who gave the most precious thing they had, life itself, for the sake of the flourishing world of today and the even finer world that awaits us tomorrow. Memorials and obelisks, engraved in letters of gold with names that for us will never die, stand as tes-

timony of our universal love for those who fell in battle. For many centuries Ruthenia was kept forcibly apart from the rest of our country and their inhabitants oppressed socially, economically, politically and racially by the Hungarian nobles, the Austrian barons, the Czech bourgeoisie and then by their "own" exploiters. But not even the "black dragon" of Germany could kill our people's faith and hope that it would finally be liberated during the last war.

The Soviet Army while freeing its own country from the fascist invaders, reached the ancient Slav lands of Ruthenia fulfilling its sacred mission of liberation. Every Soviet soldier knew that he was called to free his consanguine-

s brothers who lived in Carpathian Ruthenia.

Moscow, the heart of our beloved country, saluted each victory of its valiant troops. For the peoples they liberated, meeting the Soviet soldiers was a holiday. Believers met their liberators with pealing bells, and the joy to which their long-awaited freedom gave rise knew no bounds.

The military victories of the Soviet Army on all fronts and in the Ruthenian battles inspired the local people to act actively in the struggle to free their native land from those who would enslave it. Tens of thousands of Ruthenians volunteered for the Soviet Army and routed the hated enemy side by side with their Soviet brothers.

For our victory we paid a higher price than had ever been paid in a war before, with millions of lives lost and cities in ruins... But the whole Soviet people put all they had into achieving this great victory. The Orthodox Church pressed her children in their struggle against Hitlerite slavery. The Orthodox clergy and faithful anxiously followed the development of action, longing with their hearts for victory for Russian lands. When the Primate of the Russian Orthodox Church, Metropolitan Sergiy, and other hierarchs called the believers in the Ukraine to be faithful children of the Mother Church and of their country, the call was heard in the towns and villages of Ruthenia.

In those years of terror the nuns of the Domboksky Convent near Mukachevo risked their lives in a deed of great courage. As the fascist forces retreated they abandoned in the forest children taken from various Soviet cities. These children were fated to die of starvation if the nuns and Father Ioann Karbonets, well aware of the danger which threatened them, decided unanimously to save the children or perish together with them, for the duty of those who leave the monastic life is to give up their lives for others. They fulfilled their Christian duty, for it is written: *Greater love hath no man than this, that a man lay down his life for his friends* (1. 15. 13). They saved 180 children taken from an Orel orphanage by the German invaders in August 1944.

The Church remembers with gratitude

the names of many Orthodox bishops, priests and laymen who gave their lives to affirm the faith of their fathers and to reunite the people of Ruthenia with the great Russian nation.

The Orthodox people have not forgotten the deeds of the glorious, great and holy priests and laymen who kept Christ's commandments and did not spare themselves to defend their people and Holy Orthodoxy. We will never forget the names of Russian hierarchs like Pyotr, Aleksey, Iona, Filipp, Iov, Germogen, Sts. Sergiy and Nikon, of Radonezh, the martyrs and confessors, Mikhail, Prince of Chernigov, and his boyar, Fedor, and of our countrymen the holy martyr, Moisey Ugrin, Bishops Dosifey and Ioannikiy, and many others who were a living example of sacrificial love for their land and their Church.

May the feat of the liberation forces who lit the torch of freedom and happiness for ever in the snow-covered Carpathians and in the land of their brothers be ever glorified! The life of those who live in this land has become a life of true joy. Our people are working selflessly for the good of the whole world and are totally committed to their Motherland which is making all efforts to ensure that the horrors of the past should never be repeated.

We are firmly in support of the peace-loving policies of our government, and join with the Supreme Church Authority in its noble mission to preserve this peace. We bear witness to our service of peace and to Christian unity and pray to the Lord that He, the Almighty, stop the hand that threatens this peace so that all the nations of the earth may live unharmed and safe from war.

As we celebrate this glorious 30th anniversary of the victory not only do we bring flowers to the graves of those heroes who fell in battle, but we also lay wreaths of thanksgiving prayers for the sun and the peaceful sky above us and give our word that we will do our utmost to prevent the war from ever recurring. For those who have remained alive we sing "Many Years", and for those whose fate was to depart into eternity we sing "Eternal Memory" for having liberated us from a captivity of blood and terror. Amen.

Hegumen DANIIL PATSKAN

30th ANNIVERSARY OF VICTORY

The Contribution of the Russian Orthodox Church to the Victory over Fascism

Thirty years ago the Soviet people achieved final victory over nazi Germany.

On the first day of the Great Patriotic War the venerable 74-year-old Primate of the Russian Orthodox Church, Metropolitan Sergiy, who was then Patriarchal Locum Tenens, addressed a message to all believers of our country. This historic document clearly defined the position of the Russian Orthodox Church:

"In recent years, we, the people of Russia, have sought comfort," he said, "in the hope that the military conflagration which has engulfed almost the entire world, would not involve our country. But fascism, which recognizes no law but brute force and is wont to scoff at the lofty demands of honour and morality, has proved true to itself once again. The fascist barbarians have invaded our Motherland. In defiance of all their treaties and promises, they have suddenly attacked us, and our native land is already drenched in the blood of peaceful citizens... Our Orthodox Church has always shared the fate of the people. She has borne their trials and found solace in their successes. And she will not desert her people now. She confers her heavenly blessing on the forthcoming feats of our nation."¹ In his message Metropolitan Sergiy called upon all believers to fulfil their sacred duty before their Motherland—to protect her from the enemy by all possible means.

The love of the Russian people for their Motherland is boundless and selfless: when their country is in danger, they will even scorn death to defend it. And for them this is an irresistible

bidding of the heart, an impulse of love which they cannot stop, which they must give full vent to.

There are countless examples in the history of our country which can serve as illustrations of the Russian people's great patriotic fervour. Even back in the grim days of Tatar domination the Russians gave the enemy no peace and dealt him some palpable blows. And in the end they threw off the hated Tatar yoke.

Burning with zeal for the Orthodox faith and the freedom of his native land the great Prince Dimitriy Donskoy came to St. Sergiy to receive his blessing before the decisive battle with the Tatar Khan Mamai.

"It behoves you, Prince, to care for the flock entrusted to you by God," St. Sergiy told him, "and to take action against enemies who would devastate the land of Russia: go forth and fear not, for God will help you in your righteousness and you will vanquish the foe."²

St. Sergiy, that fervent prayer and mourner for the land of Russia, fortified Dimitriy Donskoy by his faith and prayers and gave him two monk-warriors—Peresvet and Oslabya—who died gloriously on the field of battle. The two monks sent by St. Sergiy to Kulikovo Polye could not have decided the battle's outcome by their mere participation, but for the Russian troops they embodied the Church's blessing for the holy cause of Russia's salvation: seeing them in their ranks, the Russian soldiers received visual confirmation that the Church blessed their great crusade; that the prayers of God's saint, the Blessed Sergiy, would accompany them

the battlefield. Thus the power of Russian people's love for their Motherland, the indomitable will of every Russian to see his country free, overcome a strong and brutal enemy that has never been defeated heretofore.

This same characteristic enthusiasm of the whole people was evident in Russia's struggle against the Polish and Swedish interventions at the beginning of the 17th century. The call of Minin and Pozharsky, the ardent patriotic appeals of Patriarch Germolof of Moscow, cell-keeper Avraamiy Mitsyn of the Trinity-St. Sergiy Lavra and Archimandrite Dionisiy found response in the hearts of all Russian people. And it was the people's volunteer army that drove out the foreign invaders.

The Russian patriots of 1812 wrote their glorious page in the history of the Russian state. It was as if Divine Providence only allowed Napoleon to reach Moscow in order to show the whole world what the Russian people are capable of when their Motherland is in danger. The Germanic tribes on more than one occasion had a taste of the might of Russian arms and Russian patriotism. It is sufficient to recall the celebrated battle on the ice of Lake Chudskoe, when the prince, St. Alexander Nevsky, routed the knights of the Teutonic Order.

The lessons of history were evidently not digested by the Nazi leaders who treacherously attacked our Motherland. At that fateful hour the people who rose to the defence of Russia reminded the enemy that the militant patriotic spirit of Aleksandr Nevsky, Dimitriy Donaiy, Minin and Pozharsky, Suvorov, Kutuzov was alive and active in our posterity. Our people showed the 20th century barbarians that every affront to the honour of our Motherland costs a terrible vengeance.

In the Great Patriotic War the people of our country fought not only for their Motherland but for the whole world, over which fascism had extended its bloody hand. And just as the Russian people were destined to free the world from tyranny in the years of Napoleon's enslavement of Europe, so in the last hour our people were confronted with the same arduous and difficult mission of ridding

mankind of fascism, of restoring freedom to the countries that had been enslaved and of reestablishing peace.

Scorning even the rudiments of chivalry, the Nazi armies brought death and destruction to everyone: the slaughter of peaceful residents, children and old people, outrages against captives, and violence and pillage became a sort of second profession for the soldiers and officers of this army. The destruction and annihilation of national cultural monuments, including Orthodox churches, became the new hallmark of German civilization and the scaffolds in the streets and squares of occupied towns and villages became a savage symbol of the Nazi "new order".

One man who well recalls the atrocities of the Nazis is Father Georgiy Pisanko. While he was in captivity he remembers seeing with his own eyes how they ill-treated our prisoners of war, starved them, murdered them and tormented them without mercy: "When our prisoners were being marched from a camp in the town of Khorol to a camp in Kremenchug," he writes, "I saw the Nazis kill more than 500 on the way. In the village of Gusakovo, Zvenigorod District, they poured petrol over an orphanage and burnt it with the children still inside."³

Sacredly preserving the behests of Christ and the Holy Apostles, and ever sharing the life of our people, our Orthodox Church fervently responded to the woes which had descended upon our country and, obedient to the appeal of her Primate, devoted herself entirely to serving the Motherland.

It was not only their sacred obligation as citizens that summoned our believers to defend their Motherland, but the fulfilment of their Christian duty as well. Christ's teaching demands from everyone wholehearted love for his brothers. And Russian believers vividly manifested their love in the defence of their native land. In times of great tribulations the spirit of faith flares up with special vigour in the hearts of Orthodox Christians, driving them to feats of sacrifice in fulfilment of Christ's behest: *Greater love hath no man than this, that a man lay down his life for his friends*" (Jn. 15. 13). As the Pat-

riarchal Locum Tenens, Metropolitan Sergiy, wrote, "not only he who is killed on the battlefield for the sake of his people and their welfare lays down his life, but everyone who sacrifices himself, his health or his interests for the sake of the Motherland".⁴

If the fire of the true love bequeathed by Christ burns in the heart of a Christian, such a heart requires no directions as to how to manifest its love: of its own accord it will feed the hungry and comfort those who weep. The same can be said of the sacred feeling of love towards the Motherland: if the flame of patriotism burns brightly in his heart and soul, a Christian will always find a way of manifesting his love for his country, whether it be through labours in its defence, financial donations to this holy cause, unremitting prayers to God for a speedy victory, or spiritual succour for those to whom the war has brought grief and tribulation.⁵ Our people had firm faith in victory, in the fact that every sacrifice would bring the hour of victory closer. This faith was rooted in their awareness of the righteousness of our cause: we did not start the war—we were forced to take up arms in defence of our Motherland.

Numerous members of the Russian Orthodox Church—her laity and clergy, and the multinational flock of the Moscow Patriarchal See—were actual participants in the Great Patriotic War. Many of them, for instance, Archbishop Luka Voino-Yasenetsky, Archbishop Aleksey Konoplyev, presently of Krasnodar and the Kuban, and Archbishop Leonid Lobachev were decorated with orders and medals for their services to the Motherland.

The clergy of the Russian Orthodox Church rendered great material and moral support to people in areas under temporary enemy occupation. One of them, Archpriest Ioann Kovalsky, saved the lives of two Red Army men with frost-bitten feet, who were trying to reach their units. Father Ioann gave them refuge and thanks to his resourcefulness, courage and daring they managed to evade the nazi patrols. On the following day he showed them a safe path to the front lines.⁶

Another clergyman, Archpriest Vasily Lavrov, Superintendent Dean of the

Yampol Church District of the Vinnitsa Diocese, recalls how the people living in occupied territory helped the Soviet prisoners of war trying to ease their lot: "Our believers took all possible measures to render aid to our prisoners: they supplied them with bread and vegetables and went from house to house collecting footwear, clothing and medicines. The position of the prisoners was extremely grave: many of them had to go barefooted in the snow, many had no headgear and some had nothing to receive their soup in but the skirt of their jacket or coat... Those who lagged behind on the march were shot by the Germans. According to the comments of our parishioners, people from other parishes and the prisoners themselves, our village of Berezovka was the most generous of all. There were organized collections for the prisoners and everyone gave whatever he wished or could."

The voice of the Church unceasingly called the people to the defence of the Motherland and the Orthodox faith and imbued their hearts with firm assurance of early victory. *The bows of the mighty men are broken, and they that stumble are girded with strength* (1 Sam. 2. 4) wrote the Patriarchal Locum Tenens Metropolitan Sergiy, in his 1942 Christmas Message: "We shall all be brave like our Red Army, like our great people. We shall say to our enemies: We neither fear your fear, nor are afraid. Gird yourselves anew, and you shall be broken in pieces (Is. 8. 12; 9), for the Lord is with us."⁸

Watch ye, stand fast in the faith, quit you like men, be strong (1 Cor. 16. 13) declared a hierarch of our Church in a message to his Ukrainian flock, citing the words of the Apostle Paul. "It will not be long now before you are freed from the agony of the beast that has plunged its teeth into your flesh, for we know the irrevocable Word of God regarding such violators: *To me belongs vengeance, and recompence; ...for the day of their calamity is at hand, and the things that shall come upon them make haste*" (Deut. 32. 35).⁹

Just as convincingly and with full assurance did Metropolitan Aleksey of Leningrad inspire his flock. Remaining behind with his people in the besieged city, he shared all the trials of the 90



The Dimitriy Donskoy tank column constructed with the funds collected by the Russian Orthodox Church, March 7, 1944

blockade, conducted services under artillery fire, and fortified the believers' spiritual steadfastness and hope by preaching.

A great patriotic role was played by the *Journal of the Moscow Patriarchate*.¹⁰ Issue after issue carried messages, sermons and articles in which the heroism and sacrifices of our people were glorified and the exposures of Nazi misdeeds rang forth like a stern verdict of history, a verdict that revealed to the world the anti-Christian essence of fascism.

The archpastors and pastors of our Church tirelessly comforted and encouraged the people, urging them to fight the enemy. At the call of our hierarchs, prayers for victory were offered up in churches. Millions of believers of our country took part in these prayers; they prayed with deep faith and love for their native land, and with one thought in mind—that God might enable us to defeat their wicked and treacherous enemy and to crush the hated doctrine of fascism, which was bringing death and destruction to all mankind.

At every service donations were collected for defence purposes and to meet wartime needs, e. g. to provide for orphaned children.

All the Soviet people contributed to our country's defence fund. Individual citizens sent in savings from their earnings for the manufacture of tanks and aircraft. Nor did the believers of our country stand aside from this move-

ment, which involved our entire nation. During this popular patriotic upsurge the Patriarchal Locum Tenens, Metropolitan Sergiy, called on all faithful children of the Russian Orthodox Church to collect funds for the building of a tank column which was to be named after Dimitriy Donskoy¹¹. The following words from a message by Metropolitan Sergiy testify to the way the Orthodox people responded to the call of their Primate: "Our church community also contributed to the donations insofar as it was able. Over 8,000,000 rubles were collected for the building of the Dimitry Donskoy tank column. At the same time funds were collected in the churches for various wartime needs: warm clothing for soldiers, presents for them on public holidays, care for war invalids and soldiers' children, and restoration of areas that had suffered from German occupation.

"In Leningrad some 5,500,000 rubles were collected. There were similar donations in Moscow, in Kazan and in other Church centres, indeed, everywhere where there were churches.

"Inspired by their pastors, our Orthodox believers were always ready to express, in some way, their love and gratitude to our soldiers, who were laying down their young lives for the Motherland, for our well-being."¹²

The patriotic upsurge among our clergy and believers gathered momentum with every year: donations to meet wartime needs increased in size; in all

churches there were systematic collections of money and commodities, which were handed over to the State; by the second year of the war, for example, the churches of Moscow had collected over 3,000,000 rubles for presents for the army and a large quantity of warm clothing, while the Gorky parishes, preserving in their memory the feat of their glorious son, Kuzma Minin, collected over a million rubles for gifts, and up to 100,000 rubles for warm clothing¹³. The believers even expressed the wish that the reserve funds in the churches be handed over for the needs of the front¹⁴.

Generous donations were also made by priests, for example, the rector of the Shubino parish in the Kungur District, Aleksandr Troitsky, contributed a large sum to the nation's treasury¹⁵.

Great patriotism was shown by the clergy and parishioners of the Moscow churches during the defence of Moscow. Inspired by the appeal of the Primate of our Church, Metropolitan Sergiy, they did not flinch nor falter during Moscow's gravest hours; they fulfilled their duty to the Motherland and stayed at their posts. Following the example of their pious and courageous forebears, our clergy and believers redoubled their prayers to God that He might grant our forces victory over the enemy. Without a murmur they saw their sons, husbands and brothers off to the front lines, dug anti-tank ditches and trenches, set up reinforced concrete anti-tank obstacles and helped to manufacture armaments¹⁶.

When the enemy was thrown back from the walls of Moscow, the clergy and parishioners of the Moscow churches showed the same unrelenting enthusiasm; in their thoughts and hopes they were with the advancing army, where the glorious sons of our Motherland were sparing nothing, including their lives, in the defence of their native soil. On February 23, 1942, the 24th anniversary of our glorious Red Army, the clergy and laity of Moscow collected large sums of money for gifts to the defenders of the Motherland. Generous donations also poured in from many Moscow parishes—from the Church of St. John the Baptist in Krasnaya Presnya, the Church of St. Nicholas in Khamov-

niki, the Church of the Icon of the Mother of God "Joy Unhoped-For" in Maryina Roshcha, the Church of St. Nicholas in Kuznetsy, the Church of St. Elijah the Prophet in Obydensky Lane, the Church of Sts. Peter and Paul by the Yauza Gates, and the Church of St. Peter and Paul in Preobrazhenskaya Square.

Large sums of money were also contributed by Moscow priests. These donors included Pyotr Sakharov, the oldest archpriest in Moscow and Rector of the Church of St. John the Warrior in Zamoskvorechye; Archpriest Aleksandr Voskresensky from the same church, later its rector; Archpriest Nikolay Resurrection, Rector of the Church of the Resurrection in Filipovskiy Lane; Archpriest Aleksandr Tolgsky, Rector of the Church of St. Elijah in Obydensky Lane; Archpriest Pavel Lepyokhin, Rector of the Church of St. Nicholas in Khamovniki, who fervently and tirelessly called his parishioners to zealous toil for the defence of the Motherland; Archpriest Sergiy Dayev (from May 4, 1944, Bishop and then Archbishop Makariy of Mozhaishsk), Rector of the Church of the Deposition of the Robe, who devoted his free time from pastoral duties to his work as Chancellor of the Moscow Patriarchate; Archpriest Pyotr Filonov, Rector of the Church of the Icon of the Mother of God "Joy Unhoped-For", who lived through bombing raids in Kishinev at the beginning of the war when he was serving there as the secretary of the diocesan board, and Archpriest Nikolay Bazhanov, Rector of the Church of the Resurrection in Bryusov Lane (now Nezhdanovaya Street), who vigorously called his parishioners to sacrifices for the sake of defence needs¹⁷.

Everywhere the Orthodox believers of our country warmly responded to the call "Everything for the front; everything for victory!" Archpriest A. Arkhangel'sky from the city of Gorky wrote: "Following the example of their patriotic forebears, our believers willingly contributed not only money, and bonds but everything that could be of use such as scrap silver, copper, etc., as well as footwear, clothing, linen, and so on. Also collected was a considerable amount of felt and leather footwear, overcoats, hats, socks, gloves and under-

ar; over three poods of wool were knit
o socks alone... There was a specially
anized collection for gifts to soldi-
on the occasion of Red Army Day,
ich brought in more than 30,000 rub-
; the presents were distributed among
e wounded in hospitals, who were
atly touched by this warm concern for
m. Our believers also gave their sup-
rt to lotteries; the church council con-
puted some 35,000 rubles in payment
tickets, and this money was paid di-
tly into the Red Army funds. These
stures were the external, material ex-
ression of our believers' attitude to
e events of those days, for there was
t a single Orthodox family whose
mbers did not play a direct or indi-
t part in the defence of their Mother-
nd." ¹⁸

The great dangers and tribulations of
e war welded the peoples of the Sov-
Union even closer together. Nor did
r Church disassociate herself from the
e of her flock. In helping the people
d the country to achieve victory over
e enemy she was not acting in expec-
ion of an advantage or consideration
t in fulfilment of the duties incum-
t upon her, like a mother who sees
e meaning of life in the salvation of

her children ¹⁹. The Russian Orthodox
Church has always been praying for the
deliverance of her children from "fire,
the sword, the invasion of enemies".

Mention should also be made of the
Russian Orthodox Church's activities in
uniting anti-fascist Christian forces in
other Orthodox countries which were
suffering the horrors of nazi German
occupation. The Easter Message of the
Patriarchal Locum Tenens, Metropolitan
Sergiy, to all Christians in Yugoslavia,
Czechoslovakia, Greece and other coun-
tries—to Orthodox peoples in nazi cap-
tivity—had an encouraging and mo-
bilizing effect.

The nazi German aggression against
our country was a source of deep per-
sonal grief for Russian people abroad,
especially in France. It gave birth to
the heroic deeds of Maria Skobtsova,
Vera Obolenskaya and other members of
the French Resistance.

At the cost of incredible efforts and
colossal sacrifices fascism was eventu-
ally crushed. The frightful manifesta-
tion of the human soul's vilest anti-
Christian traits which was planted by
nazism was universally condemned and
held up to shame. But evil remained in
other forms, and weary humanity was



Moscow clergymen awarded medals "For the Defence of Moscow", with Metropolitans Aleksi and Nikolay at their head

not able to avail itself for long of the peace that had been won at such cost. Peace should have been preserved and safeguarded.

Right from the very first days of the postwar period the Russian Orthodox Church zealously stood up in defence of the peace that had been won by the blood of tens of millions of people. On VE-Day, May 9, 1945, His Holiness Patriarch Aleksiy, who had recently ascended the Moscow Patriarchal Throne sent out a joyous message to the people of Russia, which read in part:

"Does victory bring only awareness of joy? No, it also brings the awareness of obligation, duty, responsibility for the present and the future, awareness of the necessity of intensifying our efforts in order to consolidate the victory and to make it bear fruit... May the God of peace continue to bestow His blessings upon our native land and help our leaders and members of government to vanquish, with the peaceful weapon of wise statesmanship and righteousness, everything that is hostile to peace and the welfare of our great Motherland and to establish, by the collective efforts of the victorious nations, a world order which will make a repetition of the horrors of war impossible."²⁰

In the course of the 30 years that have passed since the victory of the Soviet people over fascism the Russian Orthodox Church has made numerous similar peacemaking declarations and appeals through the voice of her Primates, who have called on all Christians to "multiply their efforts in the cause of upholding peace throughout the world and, by everyday fulfilment of their duty of faith and conscience, love and reason, make it impossible for the hell of world war to intrude into our life again".²¹

Nor does the voice of the present Primate of the Russian Orthodox Church, Patriarch Pimen of Moscow and All Russia, remain silent in the defence of peace. In his 1974 Easter Message he said: "With a feeling of gratitude to the Lord we survey the good fruits of

the decrease in international tension and find comfort in the unceasing efforts of people of good will to maintain and to establish more firmly peace among the peoples. However, our joy in the successes of the forces of peace cannot drive out the profound sorrow which fills our hearts, for suffering cannot want remain the lot of many people and we are yet called upon to exert much strength and energy before the final triumph of universal peace and justice."²²

Prayer and toil for the good of the Motherland—such is the weapon with which believers must defend peace on earth. The Russian Orthodox Church tirelessly reminds her children of their sacred and patriotic duty—to redouble their prayers to the Saviour of the World for "the peace of the whole world" and to serve the cause of peacemaking by selfless work in their own particular field.

Archimandrite IOANN MASLO
Docent at the MT

NOTES

¹ *Pravda o religii v Rossii*, publ. Moscow Patriarchate, Moscow, 1942, p. 16.

² Ieromonakh Nikon. *Zhitie i podvigi Prepodobnogo i bogonosnogo ottsa nashego Sergiya igumena Radonezhskogo chudotvortsia*, 2nd edition. Moscow, 1891, p. 169.

³ "Pisma uchastnikov voyny", *JMP*, No. 1965, p. 31.

⁴ *Russkaya Pravoslavnaya Tserkov i Velika Otechestvennaya vojna*, Collection of Church documents, Moscow, 1943, p. 4.

⁵ *Pravda o religii...*, p. 112.

⁶ *Ibid.*, p. 426.

⁷ "Pisma uchastnikov voyny", p. 30.

⁸ *Russkaya Pravoslavnaya Tserkov...*, p. 38.

⁹ *Ibid.*, p. 74.

¹⁰ The first issue came out in September 1940.

¹¹ *Russkaya Pravoslavnaya Tserkov...*, p. 41.

¹² *Ibid.*, p. 49.

¹³ *Ibid.*, p. 30.

¹⁴ *Ibid.*, p. 52.

¹⁵ *Ibid.*, p. 42.

¹⁶ *Pravda o religii...*, p. 168.

¹⁷ *Ibid.*, p. 173.

¹⁸ *Ibid.*, p. 203.

¹⁹ *Russkaya Pravoslavnaya Tserkov...*, p. 21.

²⁰ *JMP*, No. 5, 1945, p. 10-11.

²¹ *JMP*, No. 8, 1951, p. 3.

²² The 1974 Easter Message of His Holiness Patriarch Pimen. *JMP*, No. 4, 1974, p. 2.

Past and Present

The Aggressor's Miscalculation

If one takes a close look at the events that are occurring in the world and at their causal relationship, it is not hard to see how clearly they express the moral state of the human environment in which, or through the will of which, they are happening. This lends good for events of any dimension—on the personal, family, public or international level. Everywhere the reasons for change are rooted in the human will, the propensity to choose between good and evil. Even our natural environment depends on the moral condition of human beings, as it makes itself perfectly clear through the disorders that have been inflicted on it by the activities of man.

Using this criterion of the choice between good and evil, let us survey the events of the Great Patriotic War, which was destined to be the decisive stage in the struggle against fascism in the Second World War.

A technically superior enemy who was easily smashed, the resistance of our immediate neighbours launched a surprise invasion on our country, sure of easy conquest, and hastened towards the most important centres, sowing death and destruction wherever he went. But, to his amazement, as he drew nearer to them, he encountered panic and despair, but the constantly growing force of resistance and patriotic fervour in the army and among the people.

The point should be made that in his plans for conquering the Soviet Union the aggressor attempted to incorporate all possible means of military strategy and tactics, as well as every potential of the military hardware and political propaganda service, but he had not taken account of the people's reserve moral resources, which during the years of disaster and setbacks fired their will to win. The enemy was also mistaken in his view that the ties between the peoples in the various republics comprising the Soviet Union were very weak. The fascist leaders relied at such moral values as the

fraternity of the Soviet peoples, and reckoned that it would be easy to sunder their alliance. The Russian Orthodox Church, which had not yet had time to recover from the harsh ordeals of internal discord, featured even less in their plans for conquest.

But the actual facts of life in the USSR, and particularly Church life, turned out to be completely different from the imaginings of the fascist pretenders to world domination. Our Church firmly upheld the legacy of the prayerful and holy men of the Russian lands: St. Sergiy, the Abbot of Radonezh, the saints of Moscow—Peter, Aleksiy, Iona, Filipp and Germogen—and other uniters and defenders of these lands. In the depths of the people's soul the Motherland remained what it had always been—a sacred land, sanctified by the graves of their fathers and by the deeds of its founders, defenders and heroes. The changes that had taken place in our country strengthened the people's attachment to it still more. It was this that doomed the fascists to defeat and destruction.

The Moral Conditions for Victory

History itself answers the question of the position adopted by the Russian Orthodox Church during the terrible invasion by the nazi hordes. On the very first day of the war a message from the Patriarchal Locum Tenens, Metropolitan Sergiy of Moscow and Kolomna, was dispatched to all the Orthodox churches in the Soviet Union. The Primate of the Russian Orthodox Church declared to the pastors and their flock that the Church was ready to share the fate of the people, as had always happened in the past, and that she conferred her blessing on the forthcoming feat of the whole people. He forecast that "the Lord will grant us victory", thereby determining the mood, conduct and patriotic duty of the millions of believers.

Everyone knows through what enormous efforts and the even greater sacrifices that victory was achieved, ensured as it was from the outset of the war not so much by the help of the al-

lied countries, which shouldered a lesser burden in the war, as by the patriotic inspiration of the people, the selfless heroism of our army and the unstinting labour of the whole of the population. At every moleben for the granting of victory, the Orthodox Church would pray fervently: "O Lord, we earnestly beseech Thee that our troops may always be invincible and victorious over the enemy, and that Thou shalt grant peace and glory to our land. O Lord, hear our prayer and have mercy upon us."

At every Liturgy in all the Orthodox churches a special prayer was read aloud, the words of which became firmly imprinted in the hearts of believers through its steadfast hope for ultimate victory: "O Lord God of Hosts, O Lord of our salvation, O Lord, the only Worker of Miracles, in Thy mercy and bounty look upon Thy humble servants, and graciously hear and bless us." A sigh rose up to Heaven from all the kneeling worshippers, together with the lament: "for our enemies have assembled against us to destroy us and ruin our shrines". This was followed by the ardent entreaty: "Help us, O Lord, our Saviour, and deliver us for the glory of Thy Name. And may the words that Moses spake unto the Israelites apply to us too: hold firm, stand and seek salvation in the Lord, for He will fight for us."

This earnest cry for help, which followed the example of the prophet of old and sought victory from the Lord, was continued by a further appeal to God containing a penitential repetition of the same entreaty: "O Lord God, our Saviour, our strength, our hope and our defender, think not of the transgressions and iniquities of Thy people and turn not away from us in Thy wrath, but in Thy mercy and bounty visit Thy humble servants who beseech Thy mercy; succour and grant that our troops may prevail in Thy Name."

In conclusion there followed a further ardent prayer for those who fell in battle while defending their country: "forgive the sins of those whom Thou hast decreed shall lay down their lives in battle, and on the day of Thy judgement bestow on them the incorrupt-

ible crowns". The prayer ended with glorification of God the Defender and the Victor: "For Thou art the defence the victory and the salvation of those who trust in Thee, and Thee we glorify, the Father and the Son and the Holy Spirit, now and forever and ever Amen."

Such were the prayers offered up by the Russian Orthodox Church during the tribulation of war, rousing the patriotism of the whole people through the believers and thus reinforcing the moral conditions for victory. The Church supplemented her prayers for God's help in the defence of a just cause with the heartening sermons and messages of her pastors and archpastors, with consolation for those in pain, with exposure of the anti-Christian essence of fascism and with material contributions. The evil will of the enemy was opposed by the good will of our people.

Continuity of Service

As we celebrate the 30th anniversary of victory over fascism, we must not forget that our Church constantly strove during the war to unite all Christian forces against fascism, which was trampling on the whole spiritual foundation of life. In September 1941 the Episcopal Council, which had been convened to elect a new Patriarch, appealed to Christians the world over to make every effort to defend "the ideas of Christianity that are being trampled on by the fascists, the freedom of the Christian Churches, and the freedom, happiness and culture of the whole mankind".

At this council the Patriarchal Locum Tenens, Metropolitan Sergius was called upon to ascend the Patriarchal Throne with the title of Patriarch of Moscow and All Russia and as a person who "with the farsightedness of the great, with the firmness and courage of his indomitable will and with his ardent faith in the almighty power of God was leading the Church along the path that was the only correct one—from the historical and canonical points of view—through the host of storms, conflicts and divisions".

These words were spoken by Metropolitan Nikolay of Krutitsy and Kolomojst six months after Patriarch Serгий had been enthroned, and by then he was standing beside his tomb. The Patriarch did not live to see the victorious end of the war and the joy of victory was left to his successor, the Patriarchal Locum Tenens, Metropolitan Aleksiy of Leningrad and Novgorod, who soon shouldered the burden of Patriarchal service and steered the Church along the course charted by his great predecessor.

Responsibility for the Future

His Holiness Patriarch Aleksiy greeted the historic victory over fascism with joyful expressions of gratitude offered up by the whole Church to God for His help throughout the war, and with the awareness of responsibility for the present and the future. The patriarch demanded the Church's attention to the national cause of eliminating the consequences of the war and to the need "to intensify work so as to consolidate the victory, and to make it bear fruit so as to heal the wounds inflicted by the war" (from the Patriarchal message of May 9, 1945). Seeing it as her duty to assist this cause, the Church made considerable sacrifices in order to help the children and families of soldiers who had been killed in the war, to care for the wounded and to carry out other urgent work. The tragic consequences of the war were gradually overcome through the combined efforts of the people, and the human suffering, assuaged by common concern, was also gradually borne away by the river of time into the past. As for the future, however, the international postwar situation began to move in a direction that was not at all keeping with the peace that had been bought with countless lives and sufferings. The great victory of the allied peoples over the murderous manifestation of the evil will of the fascist leaders, who had intended to "depopulate" the conquered "living space", did not check the desire for world domination harboured by the imperialist circles of the Western powers. At first they, the monopoly of atomic weapons demonstrated their power by lay-



Moleben in the Kharkov Cathedral, 1943

ing waste two defenceless Japanese cities. Later they tried to deal with the Soviet Union "from a position of strength" and, as a result, the allied relations between the countries of East and West entered the prolonged state of bloodless but dangerous confrontation known as the "cold war". Everyone is familiar with its various manifestations, but the principal one was the preparation of a new, atomic war with the encirclement of the Soviet Union by military bases and involving appropriate propaganda. This was accompanied by direct threats to the socialist camp. Mankind was threatened by a third and even more devastating world war, and so it was quite natural that the reaction to which this threat gave rise was a worldwide movement in defence of peace launched by men of good will.

Concerned for the future not only of her own people, but also of mankind as a whole, the Russian Orthodox Church was one of the first Christian Churches to join the movement. Through her appeals and addresses she raised before the Christians of both West and East the question of their responsibility for the future of peace and called on them to pool their efforts in the struggle to prevent a third world war.

Influencing the Course of Events

This article cannot extend to cover the peacemaking activities of the Russian Orthodox Church and of the peace movements in which she plays a part. But it is necessary to recall, firstly, the reasons that prompt our Church and the other Christian Churches to participate in the struggle for world peace and, secondly, the principles that Christians uphold for resolving the urgent problems of today.

When explaining their participation in the peace movement alongside people holding differing political views and philosophical and religious convictions, representatives of the Russian Orthodox Church have frequently alluded to the fact that Christianity is a religion of love and peace, and have stated that churchmen regard the peoples' desire for a peaceful life and the peace movement that expresses it as a deep human urge that points in the same direction as the one that Christians are taught to follow by the peacemaking teachings of Christ. It is an important task of Christianity today to support and encourage this urge and to clarify its meaning in the spirit of the Gospels.

The Christian peace movement has striven earnestly over the last quarter of a century to unite a divided Christianity in matters relating both to faith and to life in general so as to join forces with all men of good will in removing the threat of a further world war. Given the existence of nuclear and other weapons of mass destruction, such a war could only be suicidal and would in any case destroy the natural environment on which man depends for his survival.

At the end of 1959 the Soviet Government expressed the mood of all peoples when it proposed that general and complete disarmament should be carried out, including the shedding of nuclear weapons, and that a halt should be called to the ruinous arms race. This proposal was supported by the United States and was submitted by the two powers for discussion at the United Nations, where it was unanimously accepted. Subsequently, however, obstruction on the part of

the Western powers caused the disarmament treaty to be shelved, giving rise to further tension in relations between the countries that were involved in the nuclear contest.

With reference to this tension, Patriarch Aleksiy said at the World Congress for General Disarmament and Peace: "Ever since atomic weapons were invented, humanity has been alarmed and has been constantly mustering all its intellectual and moral forces so as to prevent worldwide disaster. Now that the nuclear arms race has reached an unprecedented level of danger, humanity is, with apparent suddenness, confronted by the choice either total disarmament or monstrous devastation and the deaths of millions of people" (*JMP*, No. 7, 1962, p. 63, Russian edition).

Later the wisdom of the world's politicians nevertheless declared that it was entitled to resolve the dilemma and a disarmament conference was convened in Geneva. True, the conference has not as yet reached any firm results, but the fact that it was called at all has shown that the movement of public forces, including Christian forces, in support of peace is capable of exerting a favourable influence on the policies of the Great Powers.

One example of this influence was the fact that negotiation has become the chief means of settling international disputes. This has enabled the governments of three nuclear powers to conclude treaties banning the testing of nuclear weapons in the atmosphere, underwater and in space, and also ruling out the use of chemical and bacteriological weapons.

Previously it became possible—without the assistance of world public opinion and its Christian sector—to arrange an armistice in Korea, foreign troops were withdrawn from Egypt in 1956, and the dangerous crisis that arose from the US blockade of Cuba was brought to an end. The same influence accelerated the abolition of the colonial system, and it helped to expose the theory and practice of racialism, to condemn genocide and to promote universal recognition of the equality of all peoples.

In recent years the favourable influ

ce of public forces has been felt in ch events and processes as the increasingly frequent mutual visits paid statesmen of all continents, the development of cultural and scientific changes, the convening and work of the All-European Conference on Security and Cooperation, and the Great Powers' conclusion of important agreements that pave the way towards peace-coexistence.

Metaphorically speaking, the path to this objective takes the form of a long aircaise of interrelated problems, on which each step covered means that the particular difficulty has been overcome or one problem solved. Slips and falls may occur, and often do, owing to selfish designs, mutual distrust and the schemings of the hostile forces that lie in wait at every step taken by the peoples towards peace. Yet, if one traces the course of international relations during the 30 years that have elapsed since the great victory over fascism, one can definitely detect a constant evolution, admittedly very slow and erratic, from the frequent crises of the cold war to the easing of tension and the improvement of relations between East and West. This is the process that we are witnessing today, the time of joint hopes for the successful conclusion at government level of the European Conference, with the participation of the USA and Canada, security and cooperation.

The success of the conference will provide a new impetus to the extension of the solidarity between Christians and men of good will in the common use of strengthening world peace and cooperation.

Unsolved Problems

As we celebrate the 30th anniversary of the end of the Second World War, it would be good to be able to sum up the lengthy process of the hard struggle waged by world public, including Christians, for a firm and lasting peace, and to state that the desired result has been achieved. Yet, despite the détente between East and West, the imperialists have not so far laid down their arms and continue to hamper the process of positive change in world

affairs. This results in the continuation of the nuclear competition between the Great Powers, the retention of the military blocs, the lack of progress in the strategic armaments limitation talks and the even slower pace of the discussions on general and complete disarmament. The problem of the two sides' lack of mutual trust is also involved here.

On the need for trust as an expression of the two sides' good will much has already been said at the various meetings of peace supporters on occasions when the absence of trust on one side, coupled with the readiness of the other to agree to the banning of nuclear weapons and to the cessation of the arms race, prevented either of these peaceful acts from being accomplished. Nowadays, when all peoples are coming to realize their interdependence and when this knowledge is becoming a vital factor in their cultural development and economic prosperity, there must be no place for mutual distrust in relations among them or their governments. It is the immediate duty of world public to convince circumspect politicians of this.

The question of the non-proliferation of nuclear weapons is not fully settled either, despite the treaty on the subject that has been concluded by three of the nuclear powers. This timely initiative has since been complicated by the possible expansion of the "nuclear club" to accommodate several other members in the near future. If this dangerous process cannot be halted in time, humanity will be unable to avoid the catastrophic consequences. The question of the proliferation of nuclear weapons must therefore continue to remain in the forefront of the attention of the world public, and primarily its vanguard as represented in the worldwide movement for peace.

The Christian conscience condemns the revival in some Western countries of fascist organizations which harbour plans for seizing power and launching fresh military crusades against the East.

The Christian conscience also condemns the industrial Western countries' unrestrained plundering of the natural resources belonging to the un-

The CPC Prepares for the Fifth General Assembly of the WCC (Communique)

An international group of scholars and theologians addressed themselves on February 10-13, 1975, in Prague to working on the CPC contribution to the Fifth Assembly of the World Council of Churches to be held in Nairobi from November 23 to December 10, 1975.

Basic study papers were prepared earlier by co-workers of the CPC in Czechoslovakia, Federal Republic of Germany, German Democratic Republic, the Netherlands, Hungary, India, Kenya, Sri Lanka, the Soviet Union and the United States.

The document worked out by the international group, apart from dealing with the main theme of the Assembly: "Jesus Christ Frees and Unites", concerns itself with three themes in the three sections: 1) Confessing Christ Today, 3) Seeking Community, 5) Structures of Injustice and Struggles for Liberation.

The document will be sent to Geneva.

Many CPC members will be present at the Nairobi Assembly in various capacities in their Church delegations. Furthermore, the CPC is invited to send a fraternal delegate to the Assembly of the World Council of Churches.

Further discussion of the report prepared by the international group will be carried on in such CPC organs as the Youth Commission, the International Secretariat and the Working Committee.

The documents on the basis of which the CPC report has been compiled will be published separately.

Hieromonk Iosif Pustoutov, the Russian Orthodox Church representative at the CPC Headquarters in Prague, participated in the work of the theologians.

The CPC Youth Commission Meeting in Zagorsk

At the invitation of the Russian Orthodox Church, the Youth Commission of the CPC held its meeting from February 19 to 23, 1975, in the Moscow Theological Academy (Trinity-St. Sergiy Lavra) in Zagorsk, USSR. Forty-eight young Christians of various Churches and denominations including observers from the All Africa Conference of Churches and the Ecumenical Youth Council in Europe, gathered from 21 countries of Africa, America, Asia and Europe, to discuss problems of "Education for Peace". The President of the CPC, Metropolitan Nikodim

of Leningrad and Novgorod, sent a message of greetings to the participants.

The meeting was held in an atmosphere of Christian love and prayer.

Participants found the theme fresh and relevant, and accorded with the 30th anniversary of the liberation of the world from German fascism and the end of the World War II. As the world progresses, the consistent participation of the Youth Commission along with other progressive forces, in the search for peace is necessary. Events in Chile, Vietnam, the Middle

derdeveloped countries, which are assailed by hunger and disease more than any other.

Remember

This brief survey of the past 30 years, from recollections of the past to the problems of today, was undertaken in order to remind the younger generations of Christians of the stern lessons of the Second World War

that were learnt through rivers of blood and an infinity of suffering, the lessons of treachery and loyalty, violence and freedom, cruelty and courage, betrayal and self-sacrifice—to remind them of this so that the current problems are resolved in a spirit of love and truth and for the benefit of all peoples.

A. VERNON

st, and in Cyprus, as well as the
with of already enormous stockpiles
weapons show that the task is of
most urgency.

Wherefore the Youth Commission de-
mands once again that

) the military junta in Chile end
dictatorship of terror;

) the Paris Agreement on peace in
Vietnam be implemented;

) the conferences on security and
cooperation in Europe and on disarmament
(SALT, MFR) be brought to an
early and positive conclusion, the
first since this year marks the 50th
anniversary of the Geneva Agreement
on the Prohibition of Use of Poison
Gases;

) such political, economic and soci-
al structures to be created as will
prevent the exploitation and blackmailing
of the Third World impossible.

In the main report, Hieromonk Iosif
of the USSR, spoke of the Orthodox
understanding of "Education for Peace",
citing his statements on the Old
and New Testaments, as well as on the
teachings of the Church Fathers re-
garding worship, especially the Divine
Liturgy. On this basis he showed that
peace-making was not a modern issue,
but has been the concern of the Church
from the beginning. A theology of
peace, therefore, flows continuously
from the demands of the Christian
faith.

The Rev. Eustace Renner of Sierra
Leone read a paper on "Education for
Peace in Africa". He stressed that edu-
cation for peace must include educa-
tion for justice. The rediscovery of
truth, of credibility and integrity, as
well as the creation of a critical con-
sciousness in individuals and in
groups, are of major importance in
Africa, he said.

Forty-nine participants delivered pa-

pers on peacemaking and education for
peace in their countries. Their reports
made clear that situations differ as do
the claims resulting from these situa-
tions.

During sessions of the working
groups, what exactly education for
peace means to the CPC Youth Com-
mission was explained. It became clear
that the love for the Gospel of Jesus
Christ does not mean neutral vis-à-vis
injustice. Love demands active strug-
gle against oppression, exploitation
and war, and cooperation with all an-
ti-imperialist forces. Love leads us, in
the education for peace, to take sides
with the oppressed, and to join in the
struggle for the liberation from impe-
rialism and neo-colonialism, and in
the worldwide efforts for detente and
disarmament.

On the bases of these deliberations,
the Youth Commission developed re-
commendations for furthering the work
of the commission and of the move-
ment.

During the meeting the members of
the Youth Commission had an oppor-
tunity to speak with the assistant-rec-
tor and the students of the Moscow
Theological Academy and to attend
divine service in one of the Lavra
churches. The commission members
also had a talk with the General Sec-
retary of the CPC, Dr. Karoly Toth.

At the close of the session, Bishop
Khrisostom, Deputy Head of the De-
partment of External Church Rela-
tions of the Moscow Patriarchate, held
a reception in honour of the Youth
Commission. A telegram was sent to
the President of the CPC, Metropolitan
Nikodim of Leningrad and Novgorod,
expressing the commissions's sincere
gratitude for the invitation and the
opportunity to hold its meeting in such
a friendly atmosphere.

Greeting to the Participants in the CPC Youth Commission Meeting

Dear brothers and sisters,
I should like to welcome the members
of the commission and their guests
gathered here in the Lavra of St. Sergiy
Radonezh, who was a shining ex-
ample of service to God and men.
Grace and peace be multiplied unto

*you through the knowledge of God, and
of Jesus our Lord (2 Pet. 1. 2).*

You, dear friends, are faced with the
difficult and responsible task of discuss-
ing the important questions linked with
the main theme of your session—
"Education for Peace". The solution of

such questions naturally requires that you be conscious of your duty not just to your contemporaries, but to the generations that will come after you.

Today the peace movement is becoming increasingly active and is attracting a growing number of followers. More and more people are coming to realize that we must make every effort to secure lasting peace without which a normal existence worthy of man is impossible. But mankind has not yet rid itself of manifestations of evil which must be constantly fought and suppressed. The blood of innocent people continues to flow; many are oppressed by coercion and injustice, and hundreds of millions of our fellowmen are living in poverty and hunger. Thus, to establish a real, lasting peace, great efforts should be made to cultivate a peaceable attitude in people. The future of the world will, to a considerable extent, depend on how successful we are in this task today.

It is the common task of all people of good will, all peace-loving forces to foster a spirit of peaceability. But here a special responsibility rests with youth. Young people represent the future of our Churches, the future of the world, the future of mankind. The life of the Church, of different peoples and the entire human community depends to a great extent on how youth is disposed, what are its ideals today, in which direction it is proceeding, how active it is in resolving urgent problems, and how it understands its responsibility to the future.

You come from different countries and continents which have their own particular problems. But in our age, as never before, the destinies of the peoples touch and overlap in such a way that tension in one part of the world has an unhealthy effect on the general atmosphere of mutual relations among peoples and countries. At this meeting you will have the opportunity of informing each other once more about the state of affairs in different parts of the world, understanding more clearly the needs and aspirations of our brothers from the developing countries, and of feeling more acutely the pain of the burdened and oppressed.

The joint efforts of all the progres-

sive forces are needed to successfully withstand evil. It is therefore a very good thing that strengthening of contacts with Christian youth committees and support for progressive youth organizations in different countries are on the agenda of our conference. The majority of young people wish to work in a world of peace, to create a world free of violence and the threat of military conflicts.

The older generations, who have seen a lot during their life, long for a lasting peace so that no one will have to experience ever again the horrors of war and its terrible consequences. These thoughts come readily into our minds as we approach the 30th anniversary of the end of the Second World War. Thirty years have gone by but no one and nothing is forgotten. The painful memory of the war remains to this day. We do not want anyone to be subjected to the terrible trials which our people and many other peoples experienced in those days. People everywhere should become fighters for peace to avoid a repetition of those events. And youth, to whom the future belongs, should be in the forefront of this struggle.

Peacemaking in the broad sense of the term—not just as a struggle against war, but against all kinds of evil hindering the creation of a peaceful life—requires constant guidance. Members of this Christian peace movement should therefore set out to arouse in mankind and every individual an insuperable urge for peace. Love and peace are the essence of Christianity.

Dear friends, God has set you on the path of peace. And He will fill you with His almighty strength so that you may, by learning His Law and understanding *what is that good, and acceptable, and perfect, will of God* (Rom. 12. 2), might be in constant readiness to proclaim the good news of peace, to live in peace, to learn and to grow, and help others to do the same.

I invoke God's blessing upon you and wish you success in your coming work. *Now God of peace be with you all. Amen.* (Rom. 15. 33).

+ NIKODIM, Metropolitan
of Leningrad and Novgorod, President
of the Christian Peace Conference

COMMUNIQUE of the CPC International Secretariat

at the invitation of the Armenian Apostolic Church and His Holiness Vazgen I, the Supreme Patriarch-Archbishop of All Armenians, the International Secretariat of the Christian Peace Conference met from February 28, 1975, in the Mother See of Holy Etchmiadzin.

The opening session of the meeting was honoured by the presence of His Holiness and by his message. An address on the "Armenian Apostolic Church and her Mission for the Peace of the World" was delivered by Bishop Hovhannes Shikarian, head of the Diocese of Shirak. In his address he traced the history of the Armenian Apostolic Church, and the unique place she has taken in the ecumenical movement through her sacrifice for the faith. "The Armenian people also comprehend the importance of the defense of peace... We believe that the Armenian Church remains alive, active, and works continuously from the height of her mission and calling for the triumph of spiritual, moral and social imperatives." Under the chairmanship of Dr. Karolyi, the General Secretary of the Christian Peace Conference, the meeting heard the report he presented. He covered widely the activities of the movement in the context of the international development: "Detente has proved to be independent of subjective factors, as if it were the fruit of a certain frame of mind, it has proved to be a historical necessity. These very effective reasons compel mankind to the policy of peaceful coexistence to practice by bilateral and multilateral international negotiations."

Analyzing the past activity of the Christian Peace Conference, the meeting heard several reports of which the report on the Asian Christian Peace Conference and on the meeting of the Sub-Commission on Indochina which were held in Kottayam, India, aroused the greatest interest.

Regarding the future activities of the Christian Peace Conference the programme for the International Women's Year was adopted by the members for implementation. In this connection, the Christian Peace Conference is specially planning to hold a Women's Conference in Helsinki, Finland. The meetings and programmes of the leading bodies of the Christian Peace Conference (Working Committee in Sofia in April and the Continuation Committee in Hungary in September) were prepared. The Continuation Committee will have as its theme "The Readiness of Christians to Cooperate for Peace and Justice."

The International Secretariat discussed a draft of a contribution by the Christian Peace Conference to the Fifth Assembly of the World Council of Churches in Nairobi based on the main theme "Jesus Christ Frees and Unites", dealing mainly with sections 1, 3 and 5.

Much attention was paid to the liberation from fascism and the anniversary of the founding of the UN both of which complete thirty years. These events were reflected upon with Christian insights. The members of the International Secretariat had an opportunity to spend an enjoyable evening at a concert performed by the choir of the Cathedral of Etchmiadzin. The members visited with great interest historical monuments and churches in and around Etchmiadzin. A meeting was held with professors of the Theological Academy and press correspondents.

At the close of the sessions, His Holiness Vazgen I held a reception for the members of the International Secretariat.

The members of the International Secretariat are deeply grateful to the Armenian Apostolic Church for the kindness, the Christian love, the hospitality and the excellent organization of the Conference.



His Holiness Patriarch German of Serbia— 50 Years in Holy Orders

On January 5, 1975, the Sunday of the Holy Fathers, His Holiness Patriarch German of Serbia, the fifth Patriarch of the Serbian Church since her Patriarchate was restored in 1920 and the 43rd since it was first instituted in 1346, completed his fiftieth year in holy orders.

His Holiness Patriarch German, whose secular name was Hranislav Djorić, was born in 1899 in the town of Iošanička Banja. His father was a teacher who later became a priest, and after he died the boy became an orphan at an early age. He received his primary education in the town of Velika Drenova, then studied at the seminaries in Belgrade and Sremski Karlovci. For a time he studied law in Paris at the Sorbonne (1921-1923), and upon returning home graduated from the Faculty of Theology at Belgrade University. On December 23, 1924 (Old Style), he was ordained deacon by Bishop Jefrem (Bojević) of Žiča in the town of Čačak, where he had been working as the clerk of the diocesan ecclesiastical court. In 1927 he was ordained presbyter. And from then on Father Hranislav committed himself entirely to the hands of Divine Providence, toiling ceaselessly for the good of the Holy Orthodox Church, for the flock entrusted to his care and for his country. At the very start of his ministry he drained a bitter cup of trials when he became a widower at an early age, but notwithstanding his ill-health and apparent delicacy, he endured all the trials and hardships brought his way

by life with courage, patiently bearing his cross, and like an experienced shepherd continued to lead the flock entrusted to him to their salvation. Father Hranislav served in almost all fields of ecclesiastical activity. First he gave religious instruction through the living word and through his own inspiring example. Then the Church gave him an administrative post and he was made superintendent dean of the diocese after which he was in charge of the Patriarchate's library in Belgrade. Here too, he distinguished himself by energetic and creative work. He became a monk in the Studenica Monastery.

At the end of the Second World War he was made first a referent, then the chief secretary to the Holy Synod of the Serbian Church, and it was while he worked at this post that the Bishop's Council of the Serbian Church nominated him Bishop of Buda and vicar to the Patriarch. He was consecrated bishop on July 15, 1951, by His Holiness Patriarch Vikentije of Serbia in concelebration with an assembly of hierarchs in Belgrade cathedral.

As vicar to the Patriarch, Bishop German devoted all his years of spiritual experience to the service of the Church. Many years before the Serbian Church finally joined the World Council of Churches he worked with great success in the ecumenical field. With his knowledge of foreign languages and his energetic and outgoing nature Bishop German participated actively and was a worthy representative of the Serbian Church at many ecumenical meetings. But during these he was always firm in his defence of the tenets of Holy Orthodoxy.

On July 15, 1956, Bishop German became the ruling hierarch of the Diocese of Žiča, where he remained till it fell to his lot to become the successor of

We would like to express our thanks to Hieromonk Damaskin Davidović, lecturer at the St. Sava Theological Seminary in Belgrade, for information provided by him on the jubilee of His Holiness Patriarch German and included in this article.



His Holiness Patriarch GERMAN of Serbia

St. Sava, Archbishop of Serbia, on the Serbian Patriarchal Throne. On September 14, 1958, the new Patriarch was enthroned in Belgrade's Cathedral of St. Michael the Archangel.

As we review the life of the Primate of the Serbian Church, we may distinguish several of the more important fields in which he undertakes diverse and widespread ecclesiastical activities.

The basic way in which His Holiness Patriarch German serves as the head of his Church is by preaching the Gospel. Wherever he serves and wherever he stays he always preaches and his preaching is inspired and warm, going straight to the heart of the listening Christian, and he draws the attention of all with both his thoughts and his heartfelt love. Many of us have been able to experience this for ourselves during His Holiness Patriarch German's visits to the Russian Church.

The second important aspect of His Holiness Patriarch German's work is publishing. Since 1967 "Pravoslavljje" ("Orthodoxy"), the newspaper of the Serbian Orthodox Church, has been published with the blessing of His Holiness. This popular Church paper comes out twice a month. At the Patriarch's initiative and under his care the "Lesser Religious Library" is also published. In 1969 the first issue of "Teološki Pogledi" ("Theological Review"), a collection of theological papers, was published along with the popular journal "Svetosavsko Zvonce" ("The Bell of St. Sava"). Liturgical books like the Greater and Lesser Book of Needs, Church Singing by Notation, Service Book, *Obikhod* (book of traditional canticles compiled by Metropolitan Damaskin) and a number of services dedicated to Serbian saints have also been published.

The third area of activity on the part of His Holiness Patriarch German is church building or, as the Serbs put it, "neimarstvo". Following the church-building traditions of his predecessors on the Patriarchal Throne and of famous Serbian rulers, His Holiness the Patriarch contributes towards the restoration of the many churches destroyed during the Second World War in various Serbian cities, towns and villages. In his home town of

Velika Drenova he has built and consecrated at his own expense a beautiful new church in the Serbo-Byzantine style. With his help the Jovane Monastery was founded in the Ovčar-Kablar Gorge. As he strives to restore churches and monasteries His Holiness pays constant and close attention to the religious of his Church; he replenishes the monasteries with monks by tonsuring novices into both the lesser and the greater schema, visits monasteries, preaches to the inmates, extends material aid to needy monasteries, and gives his blessing to collections made in order to restore them. The Primate of the Serbian Church has put much effort into the preservation and the support of Hilandar, the Serbian monastery on Mount Athos. Hilandar, that light of the monastic life, was founded through the prayers and initiative of St. Sava of Serbia and his pious father, St. Simeon the Mirotochiviy (myro-exuding) and over the centuries has become an important centre for the Serbian Orthodox Church and for the whole of Orthodoxy. The question of filling the ranks of this monastery with Serbian monks from Yugoslavia is still in the balance in spite of Patriarch German's repeated personal requests and assurances of the need for this measure made by him to the Church and secular authorities concerned. To prepare monks for his Church, His Holiness the Patriarch repaired the Hilandar Metochion (podvorye) near Belgrade in the village of Slanci, dedicated to St. Stephen the Protomartyr. This metochion, which stood empty for centuries, has been transformed into a monastic school where young novices learn of monasticism and its rules so as later to lead a life of spiritual endeavour in Hilandar or other monasteries.

The next field in which the Patriarch of Serbia is active is his tireless care for his theological schools, upon which he expends much energy. Thanks to his initiative, since 1964 the Serbian Church has had four seminaries to prepare ministers for the Church. An attentive and loving father, although a stern one when the occasion demands it, a man of long life and experience with a subtle compassion for the suf-

ings of others, Patriarch German lives to help his students and seminarians in every way he can, making their lives easier and more secure. He awards generously the best papers written by students and seminarians attending closely to their spiritual development and to their progress in the study of theology. With the blessing of His Holiness the Patriarch, students are seconded to assist at the patriarchate and thus, by working and studying, they come into actual contact with Church life, getting acquainted with administrative problems, the needs of the contemporary Church community, and so on.

One of the outstanding traits of Patriarch German is his love for the splendour of the divine service. He officiates with deep piety and inspired solemnity, strictly according to the canons, and always delivers a sermon. During his many visits to Local Sister Churches he studies their pious customs and introduces them into his own Church. He introduced, for instance, the custom of having a quorum of prodeacons, subdeacons, lectors and singers during services celebrated by the Patriarch. We should not forget that the Serbian Church spent five hundred years under the Turks, during which there was no question of solemn celebrations of services. There was a strong Greek influence to be seen in unison singing, single-celebrant services, and the predominance of reading. His Holiness Patriarch German is encouraging the development of polyphonic singing introducing the oral tradition, and the participation of protodeacons in divine services.

And finally there is his ecumenical work, maintaining contacts with representatives of all confessions and widespread cooperation with all men of good will. Since 1968 Patriarch German has been one of the presidents of the World Council of Churches, and in spite of the pressures and responsibilities of his position as head of his Church, he finds time and opportunities to work in this field of contemporary ecclesiastical life as well.

In 1959, His Holiness Patriarch German visited the Holy Land and brought back the Paschal Fire from the Holy



A church at Velika Drenova, built by His Holiness Patriarch German

City of Jerusalem, which burns to this day in the Patriarchal domestic chapel. He also carried a cross from the Pretorium to Golgotha, to repeat the Way of the Cross followed by Christ, and brought home this holy cross which is now venerated by the faithful children of his Church.

His Holiness has visited Local Sister Churches and as a sign of love, gratitude and respect has been repeatedly decorated with many of their orders, among them the Order of St. Vladimir of the Russian Orthodox Church. He has often visited the Russian Church and worshipped at her shrines. As Patriarch he has been our guest in 1960, 1968, 1971, and 1974. He holds in particular veneration the memory of His Holiness Patriarch Aleksiy. On special occasions he officiates in the vestments presented to him by Patriarch Aleksiy. While he was still vicar to the Patriarch he often used to serve on feast days in the Church of the Holy Trinity at the Russian podvorye in Belgrade, which has now become one of the traditions of this church.

After Patriarch German's enthronization in Belgrade in 1958, according to the ancient custom of the Serbian Church and people he was solemnly

enthroned as Patriarch of Serbia in the ancient stauropegion laura of the Peć Patriarchate in 1960. This age-old tradition was continued by Dimitrije, Varnava and Gavriel, the Patriarchs of the restored Peć Patriarchate. Death alone prevented His Holiness Patriarch Vikentije from carrying out the tradition. Among the guests at the celebrations was Reis ul Ulem, Hadji Suleiman Kemura, the head of Islam in the Socialist Federal Republic of Yugoslavia, who greeted the Primate of the Serbian Church for the first time in her history. On January 19, 1975, Reis Suleiman Kemura died and His Holiness Patriarch German who was present at his funeral spoke warmly in his memory.

In 1969, the Serbian Church solemnly celebrated the 750th anniversary of her independence. Because of the efforts and care of His Holiness this jubilee was a great occasion for the Serbian Church. The Bishops' Council of the Serbian Orthodox Church addressed a special message to all the faithful.

The year 1970 saw the celebration of the 50th anniversary of the restoration of the Peć Patriarchate, when the fragmented dioceses of the Serbian Church were united in 1920 and Metropolitan Dimitrije of Belgrade was elected to the throne of the Serbian Patriarchs. During these great jubilee celebrations His Holiness Patriarch German led the solemn services, praying and preaching, and imparting the Church's teaching to his pious flock. 1973 was the 15th anniversary of His Holiness' ascension to the Patriarchal Throne. With the Patriarch's blessing the jubilee was quietly celebrated on January 5 with

a patriarchal celebration of the Divine Liturgy in the Cathedral of St. Michael the Archangel in Belgrade. His Holiness' concelebrants were professors of holy orders at the Faculty of Theology and the St. Sava Theological Seminary in Belgrade and representatives of the capital's clergy. On that day the cathedral was filled to overflowing with worshippers who had come to congratulate His Holiness on his jubilee and to pray for him. At the end of the Liturgy, he was warmly congratulated by the dean of the cathedral, Archpriest Branko Savić. The officiating deacon offered up petitions for long life for the Patriarch, and together with the patriarchal choir all those present sang "Many Years" with one mind and one mouth. Then there was a short reception in the patriarchal residence at the Patriarchate. God granted us also the privilege of being present at this great jubilee.

Let us wish His Holiness Patriarch German long life so that, through God's ineffable mercy, he might fulfil all his plans as Primate of his Church in the Lord's vineyard for the good of the Holy Serbian Orthodox Church, for the whole of Orthodoxy, and for the strengthening of the ties of love between her and the Russian Orthodox Church and with the other Slav peoples! Let us turn to him with the same inspired words with which he greets us all: "Da živimo svi u slozi, sveti Savo, ti pomози!" "Grant us thy help, O St. Sava, that we may all live in unity" (from the hymn to St. Sava, Archbishop of Serbia).

Archpriest VASILIIY TARASIEV
Dean of the Moscow Patriarchate
Podvorye in Belgrade

Bishop Dometian of Znepole

By a decree of the Holy Synod of the Bulgarian Church issued December 10, 1974, the General Secretary of the Holy Synod of the Bulgarian Church, Archimandrite Dometian, was nominated Bishop of Znepole.

On December 10, in the Synodal Hall, the nomination of Archimandrite Dometian as bishop was held by His Holiness Patriarch Maksim of Bulgaria and the following Metropolitans—Pimen of Nevrokop; Stefan of Veliko Tirnovo; Sofroniy of Dorostol and Cherven, Patriarchate of Stara Zagora, Varlaam of Plovdiv, Filaret of Vidin, Grigoriy of Lovech, and Kallinik of Vratsa. On Sunday, December 15, the consecration

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Archimandrite Dometian took place in the Divine Liturgy in the Patriarch-Cathedral of St. Aleksandr Nevsky in Sofia. The consecration was solemnized by His Holiness Patriarch Maksim, the metropolitans who had participated in the nomination and the crowning of the new Bishops—Nikolay of Makarion, Antoni of Provadia, Ioann of Agovititsa, and Simeon of Glavinitsa. After the Liturgy, His Holiness Patriarch Maksim, presenting Bishop Dometian with the crozier, admonished him to serve in the spirit of evangelism, truth and apostolic edification, in the spirit of the good traditions of the Church. Bishop Dometian, His Holiness Patriarch Maksim, was trained at the Moscow Theological Academy, where he was given the opportunity to learn from the experience of the great Holy Russian Church which, together with the people of Russia, is tied by indissoluble bonds of friendship to the Bulgarian Church and people. In response, Bishop Dometian thanked His Holiness the Patriarch and his fellow hierarchs for their holy prayers and admonitions. He lovingly recalled the memorable figure of Patriarch Aleksiy of Moscow and All Russia, with whose

blessing he studied for three years at the Moscow Theological Academy under the heavenly protection of the great Russian saint, Sergiy of Radonezh. He was ordained to the priesthood by His Holiness Patriarch Aleksiy. All this confirmed him in his gratitude and undying love for the Russian Orthodox Church, the great fraternal Russian land and its noble people.

Bishop Dometian (secular name Dimitriy Vasilev Topuzliev) was born on November 11, 1932, in the village of Khasovitse, in the Rodopi Mountains. His father was a priest. In 1952 he finished the seminary and, in 1956, graduated from the Sofia Theological Academy. On January 14, 1959, he took monastic vows under the name Dometian in honour of St. Dometian, Bishop of Melitene. From 1957 to 1958 he served in the Bulgarian Army. From 1959 to 1962 he was a postgraduate student at the Moscow Theological Academy. He was awarded the degree of Candidate of Theology for a work written in the Department of Russian Church History entitled: "The History of the Canonization of Russian Saints in the 19th and 20th Centuries, and the Significance of Their Labours and Ascetic Feats in the History of the Russian Church." On April 10, 1959, he was ordained hierodeacon by Metropolitan Kliment of Stara Zagora. On July 18, 1962, the Feast of St. Sergiy of Radonezh, in the Trinity-St. Sergiy Lavra, he was ordained hieromonk by His Holiness Patriarch Aleksiy of Moscow and All Russia. On December 4, 1963, he was raised to the rank of archimandrite. From 1963 to 1967 he was the protosynkellos of Metropolitan Stefan of Veliko Tirnov. From 1967 to 1969 he specialized at the Ecumenical Institute in Bossey, Switzerland, and also in London and at Oxford. From 1969 to 1970 he was the protosynkellos of the Sofia Metropolis. From November 1, 1970, he served as General Secretary of the Holy Synod of the Bulgarian Church. He has participated in many ecumenical and peace forums as Deputy Head of the Department of External Church Relations of the Bulgarian Church.

Archpriest ARKADIY TYSHCHUK
Sofia, Bulgaria

Visit to India by a Delegation Representing the Churches in the Soviet Union

The Russian people have had friendly ties with India for many centuries. Fraternal relations between the Russian Orthodox Church and the Orthodox Syrian Church of the East (also known as the Malabar Church) have likewise flourished over the years, particularly in the last decade. The Churches in the Soviet Union have worked for a long time with the Christians of India within the framework of the Christian Peace Conference and the World Council of Churches. But it was only in 1974, at the joint invitation of the National Christian Council of India and the Orthodox Syrian Church of the East, that a delegation representing the Churches in the Soviet Union visited India for the first time.

On December 15, 1974, a delegation of Christian Churches in the USSR left Moscow by air for Delhi. The delegation included Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine (head of the delegation), Archbishop Janis Matulis of the Evangelical Lutheran Church of Latvia and M. L. Voskresensky, an interpreter from the Department of External Church Relations of the Moscow Patriarchate. The delegation also included Archbishop Alfred Tooming of the Evangelical Lutheran Church of Estonia, and Bishop Romualdas Krikščunas of the Roman Catholic Church of Lithuania. However, due to the poor state of their health they could not be given the necessary inoculations and were therefore unable to leave for India.

The Il-62 jet liner with the delegation on board left Moscow on the night of December 15 and arrived in Delhi after a six-hour, non-stop flight the following morning.

NEW DELHI

At the airport, the delegation was welcomed by the Rev. M. A. Z. Rolston,

the General Secretary of the National Christian Council of India, Bishop Eric Mitchell of the Methodist Church of India and other officials. After greetings had been exchanged the members of the delegation were decked with the traditional garlands of flowers. The official cars then drove off to the YMCA Tourist Hotel, where the delegation was to stay in the capital.

The National Christian Council of India (NCCI) was formed from the Missionary Council of India. It includes both Protestant Churches and the following Christian organizations: the Young Men's Christian Association (YMCA), the Young Women's Christian Association (YWCA), and the Indian Branch of the Bible Society. The NCCI embraces about one half of India's Christians. The Malabar Church and the Roman Catholic Church are not members of the NCCI.

After a short rest the delegation visited the Blessed Virgin Mary School for girls which is administered by the YWCA and is situated in Old Delhi. Most of its pupils are orphans. The board of governors arranged a reception in honour of the delegation during which Metropolitan Filaret and the headmistress Mrs. Shanti Convenor both made speeches.

In the afternoon the Prime Minister of India, Mrs. Indira Gandhi, received the delegation in the Indian Parliament House. Later the delegation attended evening service in the Cathedral of Christ the Redeemer of the Church of North India. After India had received its independence the Anglicans, Presbyterians, Congregationalists, and those Methodists and Baptists who recognized the episcopacy amalgamated into the Church of North India and the Church of South India. Metropolitan Filaret and Archbishop Janis Matulis were allotted places of honour. The Roman Catholic Archbishop Angelo Innocent



Metropolitan Filaret, Archbishop Janis Matulis, N. I. Cornelius, General Secretary of the Indian YMCA, and Bishop Eric Mitchell of the Methodist Church of India

Fernandes of Delhi attended the service at the cathedral, which was full of Christians of various confessions. After the service, Bishop Eric S. Nasir, Moderator of the Church of North India, welcomed the delegation. He said that the visit of the Church delegation from the Soviet Union was of great historical significance, as it was the first visit India made at the invitation of the National Christian Council and laid the foundation for extensive ecclesiastical contacts between the Churches of India and the Soviet Union. In reply, Metropolitan Filaret underlined that ecclesiastical contacts not only fostered the development of ecumenism, but consolidated friendship between peoples. After the service a reception was given in honour of the delegation which was attended by broad sections of the Christian public.

In the evening the delegation visited the YWCA centre. In the course of a friendly conversation, Metropolitan Filaret talked about the life and work of the Russian Orthodox Church. Archbishop Fernandes, the President of the "Religion and Peace" Conference, also took part in the conversation.

On December 17, representatives of various Christian confessions in Delhi gathered for morning service. Metro-

politan Filaret delivered a sermon on the Orthodox understanding of the teaching on the justification by faith (Rom. 3. 28). Then the Rev. Dewad, who takes an active part in the work of the Christian Peace Conference, gave a short welcoming address. He recalled a session of the CPC Working Committee which was held in Delhi some years ago. Indian Christians, he said, realize that it is important that religious leaders should take part in peacemaking.

On the same day the President of the Republic of India, Fakhruddin Ali Ahmad, received the delegation in the Presidential Palace. The president expressed his pleasure at the visit and recalled with great pleasure his own trip to Moscow and Kiev. He said that today religions should go out from the churches, mosques and temples and address themselves to the world. They should serve mankind, peace and friendship among peoples, he went on. Metropolitan Filaret told the president about the contribution made by the Christian Churches and other religious associations in the USSR to the cause of strengthening peace on earth and their service to mankind. The conversation took place in a friendly atmosphere.

The delegation next called on Arch-

bishop Angelo Innocent Fernandes of Delhi at his residence. The archbishop fondly recalled his visit to Moscow and Odessa and especially his audience with His Holiness Patriarch Pimen. He attaches great importance to the "Religion and Peace" Conference of which he is the president. In his view the fact that representatives of the Russian Orthodox Church took part in the Louvain "Religion and Peace" Conference in 1974 had a great impact on the results it achieved.

The Indian people deeply revere the memory of Mahatma Gandhi, the "father of the nation". Every day thousands of people come to his monument to pay their respects to the great son of the Indian people and wreaths of fresh flowers are laid on the marble slab. According to an age-old Indian custom, all who stand on sacred ground remove their footwear. The delegation laid wreaths of fresh flowers at the monuments to Mahatma Gandhi and Jawaharlal Nehru.

On the same day, the delegation visited St. Stephen's College. After being shown round the lecture-rooms, library, chapel and administration block the principal of the college gave a luncheon in their honour which was attended by the professorial staff. It passed in a friendly atmosphere. Then the delegation visited the St. Stephen Hospital which, like the college, is administered by the Church of North India.

In the afternoon the delegation called at the Soviet Embassy where they were received by V. F. Maltsev, Ambassador Extraordinary and Plenipotentiary of the USSR to India. M. Rolston, General Secretary of the National Christian Council of India, and Bishop Eric Mitchell of the Methodist Church were also at the reception.

In the evening representatives of the Christian public assembled in the reception room of the Tourist Hotel to celebrate the arrival in India of the official delegation of Christian Churches in the USSR. The Chief Minister of the State of Delhi, Mr. Radha Raman, attended the gathering. In welcoming the delegation the president of the Indian YMCA noted that today relations

between India and the Soviet Union were very good indeed and he expressed his pleasure at the fact that in these favourable conditions fraternal relations between the Churches of the two countries had also begun to extend. The president hoped that the development of sisterly ties between the Churches would serve to strengthen Indian-Soviet friendship. After the official part of the proceedings a colour documentary film was shown about the celebration in 1973 of the 1900th anniversary of the martyrdom of St. Thomas the Apostle. According to tradition St. Thomas had brought the Gospel to India. The evening ended with a concert. On the following day the delegation flew from New Delhi to Hyderabad.

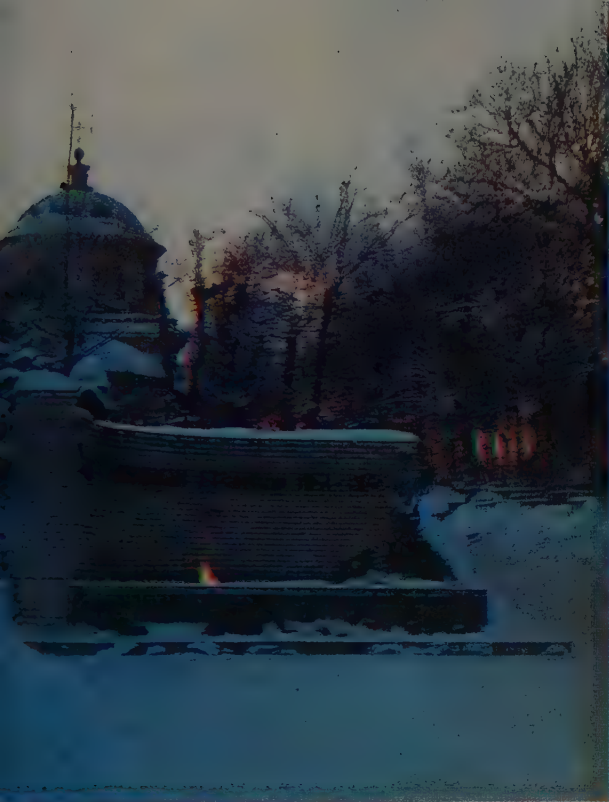
HYDERABAD

Hyderabad is the capital of Andhra Pradesh, where about 4,000,000 Christians live. Hundreds of schoolchildren and representatives of various Christian confessions were at the airport to welcome the delegation.

At 1 p. m., the principal of the theological college gave a luncheon in honour of the delegation which was attended by college professors and leaders of the local Churches. After luncheon the members of the delegation looked round the college buildings. Students of various Christian denominations study here and lectures are given in the local Andhra language. The members of the delegation had a meeting with students who gave the Soviet visitors a very warm welcome. In reply to the welcoming address of the college principal, the Rev. Dr. P. V. Premasagar, Metropolitan Filaret spoke about the Russian Orthodox Church's theological schools.

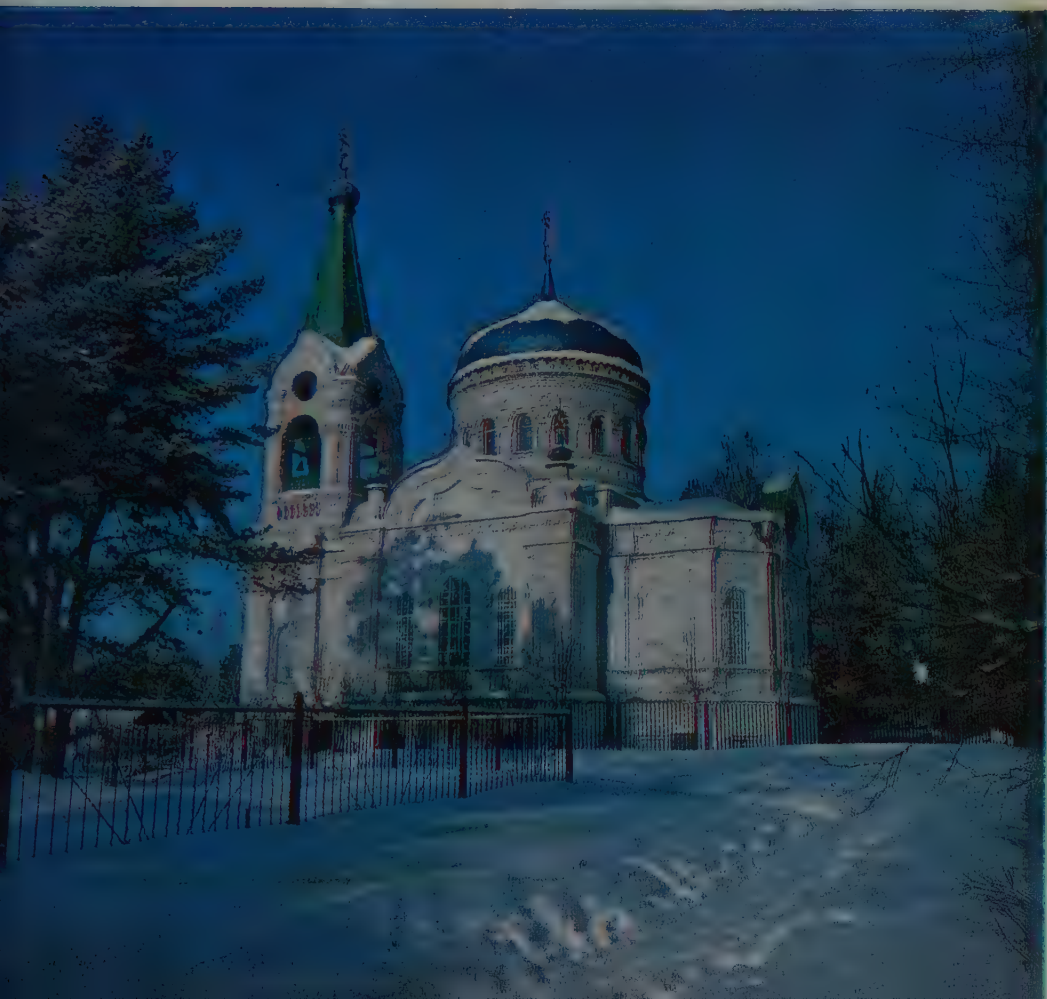
Later that day, the delegation visited the Salar Jung Museum where they acquainted themselves with the rich collection of paintings and works of applied art. The Salar Jung Museum, the only one of its kind in India, boasts a large number of European exhibits and attracts many thousands of art lovers each day.

In the evening, a ceremonial reception was held at the girls' school for the delegation and representatives of



30th Anniversary of Victory in the Great Patriotic War of 1941-1945

Church of the Holy Spirit in Danilovskoye Cemetery, Moscow. In the foreground, a commemorative torch to honour the capital's defenders. Bottom: Church of the Holy Trinity in Troitsky Pogost of the Istra District (Moscow Region). At the time the church found itself in combat area and suffered damage by enemy shelling. Services are now held as before in the completely restored edifice, whose rector, Archpriest Ruf Poliakov, then a layman, had fought against the invading enemy. In one of the battles he was heavily wounded. He has received several military decorations





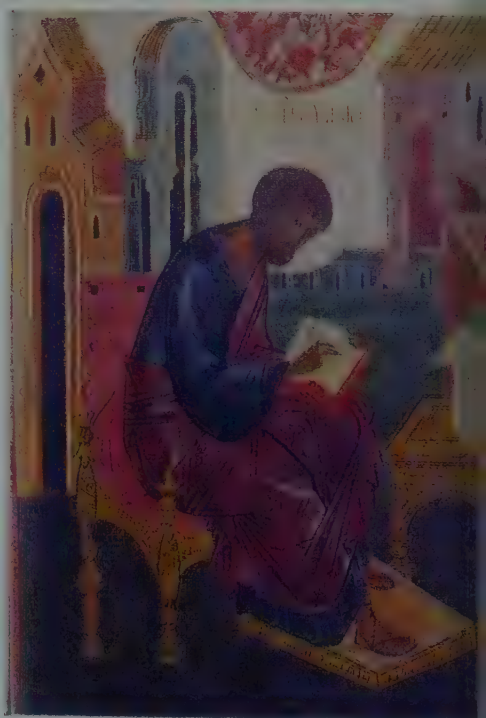
The Entry into Jerusalem of Our Lord Jesus Christ



St. Kirill of Beloye Ozero



Holy Myrrh-Bearers by the Tomb of the Risen Christ



St. Luke the Apostle and Evangelist

The icons are by Maria N. Sokolova (See article,

Christian public of Hyderabad. Schoolboys and girls standing in two rows in the large schoolyard, greeted the guests from the Soviet Union with songs and dances. Metropolitan Filaret and Archbishop Janis Matulis were welcomed with garlands of fresh flowers. The accompaniment of drums the delegation proceeded to the large hall where representatives of various Christian confessions, including leaders of Churches, educational institutions, and other Christian establishments of Andhra Pradesh had assembled. The Executive Secretary of the Christian Council of Andhra Pradesh, Mr. John Namam, delivered an address. On behalf of the Christian community of Andhra Pradesh which consists of Catholic and Protestant Churches, he said, those of us assembled in this hall would like to offer you a heartfelt welcome on your historical visit to this state. Andhra Pradesh is one of the largest and most important states in India. It is large both in terms of area and population. The state is mainly agricultural but industry is being developed rapidly under the leadership of the popular government. There are more than 4 million Christians in Andhra

Pradesh. Relations between the peoples of our two great countries are growing stronger every day.

We are happy to receive you here. Please convey our heartfelt greetings and good Christian wishes to our fellow Christians in your country. Wherever we are, we belong to the Church redeemed by the Blood of our Saviour, the Lord Jesus Christ, he concluded.

Welcoming addresses were then delivered by the President of the Christian Council, Bishop Elia Peter of the Church of South India, Pereji Solomon, Bishop in Dornakal, Rao Samuel, Bishop in Eluru, and Luther Abraham, Bishop in Medak, Roman Catholic Archbishop Samirini Arulappa of Hyderabad. Metropolitan Filaret and Archbishop Janis Matulis spoke in reply. Representatives of the Christian public were able to hear for the first time about Church life in the Soviet Union directly from the leaders of the Churches there. After the official part of the ceremony a performance of classical Indian dancing was given.

(To be continued)

Metropolitan FILARET of Kiev and Galich,
Patriarchal Exarch to the Ukraine

Guests from New Zealand

At the invitation of the Russian Orthodox Church, a group of students from St. John Protestant Theological College in Auckland, New Zealand, visited the Soviet Union from January 15 to 26, 1975. The group was headed by Christopher Tremewan, a student at the college. One of the members of the group was Watson Sewear, a professor of Greek and New Testament Studies at the college. This group of student theologians is the first youth delegation from New Zealand to visit the Soviet Union. Christianity began to spread through New Zealand early in the 19th century. The first British missionaries arrived in 1814. They converted the Maoris, the indigenous population of New Zealand. In 1841 the Anglican Church was established in the country with its first Bishop of New Zealand,

George Augustus Selwyn (1809-1878), who came from England as a missionary. Within a hundred years after the founding of the Anglican Church there, seven sees were organized. In 1928, F. A. Bennet, a Maori by birth, was consecrated Assistant Bishop to supervise the work of the Church among the Maoris. At the present time the Anglican Church has the greatest number of adherents (40% of the population); the Presbyterians, Methodists and other Christian denominations constitute 37%; the Roman Catholics approximately 16%. In 1848 the Roman Catholic Church founded her first diocese in New Zealand.

The group of student theologians included representatives of various Christian Churches in New Zealand.

On January 16, the guests were received by the Head of the Department of External Church Relations, Metro-

politan Yuvenaliy of Tula and Belev, who welcomed them warmly and acquainted them with the programme of activities scheduled during their visit; he expressed the hope that their trip would be interesting and useful, and serve to strengthen the ties of friendship between the Churches of our two countries. In response to Metropolitan Yuvenaliy's words of welcome, Maxine Tamahori (a Maori by birth) spoke on behalf of the delegation and thanked Metropolitan Yuvenaliy for his hospitality and said how much she liked our country.

The same day the guests went to see the USSR Exhibition of Economic Achievements and that evening they visited the Andrey Rublyov Museum of Old Russian Art at the Andronikov Monastery.

They spent several days in Leningrad. On the eve of Epiphany they attended divine service at the Holy Trinity Cathedral in the Aleksandr Nevsky Lavra which was conducted by Metropolitan Nikodim of Leningrad and Novgorod, Patriarchal Exarch to Western Europe. The fervent, prayerful service, the marvellous singing of the cathedral choir and the cathedral itself, full of worshippers, made a lasting impression on the guests. In a letter to

Metropolitan Nikodim they wrote that they were deeply moved by the service.

On the Feast of Epiphany the guests attended Divine Liturgy in the St. Nicholas and Epiphany Cathedral where Bishop Meliton of Tikhvin officiated. Sandra Shaw, the only Roman Catholic in the group went to confession and received Holy Communion with the blessing of Metropolitan Nikodim. After the service, Bishop Meliton invited the guests to luncheon, which took place in a joyful Christian atmosphere. Prof. Watson Rosewear made a speech in which he called for the development of contacts between the Russian Orthodox Church and the Churches of New Zealand.

The guests then visited the Leningrad Theological Academy and Seminary. They were met by Archimandrite Kirill, the rector of the academy, and members of the teaching staff. The guests familiarized themselves with the life of the theological schools and had a brotherly conversation with the rector and the professors of the academy.

During their stay in Leningrad, they acquainted themselves with architectural and historical monuments, visited the Cathedral of St. Vladimir, the St. Isaac Cathedral, the Sts. Peter and



New Zealand Church delegation at Odessa Theological Seminary

ul Fortress, the Hermitage Museum, and the Piskarevskoye Memorial Cemetery. Many of the guests expressed their admiration for the courage and heroism of the residents of Leningrad, who had defended their city against the enemy and endured the cruel blockade. They were astonished to learn that the number of Leningrad residents who died from hunger and disease during the war was equal to half the population of New Zealand at the time. Prof. Watson Rosewear told them how he had fought with other New Zealand troops against the fascists in Italy from 1943 to 1945.

The guests were greeted with warmth and hospitality in Odessa. They saw the sights of the city, visited the churches and the Odessa Theological Seminary; they looked in on various classes, examined the Church Archaeological Collection, and met and conversed with schimandrite Agafangel, the rector of the seminary, and various professors and students.

The guests then visited the Baptist community of Odessa.

On January 23 they returned to Moscow and on the same day visited the prayerhouse of the All-Union Council of Evangelical Christian Baptists, where they were received by the Vice-chairman of the AUCECB M. Ya. Zhidkov, and General Secretary A. M. Bychkov. D. Pollock, a Baptist student, conveyed greetings from the Baptists of New Zealand to the believers gathered in the prayerhouse.

The next day, the guests made a tour of the cathedrals in the Moscow Kremlin, the Novodevichy Monastery and a number of Moscow churches.

On January 25, they travelled to Zarsk, where the guests acquainted

themselves with the churches and the life of the Trinity-St. Sergiy Lavra, visited the Moscow Theological Academy and Seminary, examined the Church Archaeological Collection and the Memorial Museum of His Holiness Patriarch Aleksiy. A dinner was given in their honour, during which Prof. D. P. Ogitsky spoke of the life of the theological schools and answered the guests' questions. Expressing his gratitude to his hosts, Paul Beterst said, "The ten days we have spent in the USSR have been the happiest days of my life."

On January 26, the guests attended Divine Liturgy at the Patriarchal Cathedral of the Epiphany, celebrated by His Holiness Patriarch Pimen of Moscow and All Russia; after the service they were introduced to His Holiness.

Before the guests departed for home, Bishop Khrisostom of Kursk and Belgorod, the Deputy Head of the Department of External Church Relations of the Moscow Patriarchate, gave a farewell reception in their honour. Responding to Bishop Khrisostom's welcome, Prof. Watson Rosewear spoke for the group, expressing his gratitude for the hospitality extended to them. We have seen the life of the Russian Orthodox Church, he said, and the churches filled to overflowing with devout believers. As a sign of gratitude the members of the group then sang a number of songs in English and Maori in honour of their Orthodox hosts.

We believe that the visit of these student theologians from New Zealand will promote the development and strengthening of ties of friendship and mutual understanding between our Churches and peoples.

Archpriest VASILY FONCHENKOV,
Docent at the Moscow Theological Academy

“Our Two Churches Have But One Soul”

This was how His Beatitude Archbishop Shnork Galustian, Patriarch of Constantinople and the Turkish Armenians, who visited the Soviet Union from September 9 to October 7, 1974, as the guest of His Holiness Vazgen I, Supreme Patriarch-Catholicos of

All Armenians, summed up the traditional fraternal relations between the Russian and Armenian Churches.

During his stay in Armenia, Patriarch Shnork Galustian visited such places of historical interest as the Tatev, Gegard (Holy Spear), Akhpat and Sanain monasteries, and the Mesrop

Mashtots' Matenadaran—one of the world's largest depositories of ancient manuscripts and archive documents on the history of Armenia. Wherever he went, His Beatitude felt the warm hospitality of the Armenian people, who offer a fond welcome to all fellow-Armenians coming from abroad to the Soviet Union.

The Armenian Patriarchate in Constantinople was founded in 1461. Thanks to the large number of believers and the harmonious life of the community, it was one of the most representative sees of the Armenian Apostolic Church. But during the years of the Genocide (1915-16) one and a half million Armenians were exterminated and over 600,000 driven out into the deserts of Mesopotamia, where most of them died. Another 300,000 Armenians were given asylum in Russia. Many of the Armenians who fled the country went to the Middle East, Europe and America. As a result of the Genocide only a small fraction of the Armenian population, which once numbered in the millions, remained in Turkish Armenia. Today there are only 80,000 Armenians in Turkey, most of them living in Istanbul, Ankara and Kayseri. Istanbul has 35 Armenian churches, 30 educational institutions and 4 lyceums. Lectures are given in the Armenian language. Those students who graduate from the lyceums can enter the state university. The Armenian community and churches look after the upkeep of these educational institutions, as well as the Holy Saviour Hospital and two orphanages.

The Armenian Patriarchate in Constantinople is under the jurisdiction of His Holiness the Supreme Patriarch-Catholicos of All Armenians.

The Primate of the Armenian Church in Constantinople, Patriarch Shnork (secular name Arshak Galustian), was born in 1913 in Turkish Armenia. He lost his parents at an early age and grew up in an orphanage. In 1929 he entered the Armenian Theological Seminary in Jerusalem, and then the academy. His fellow students summed up his character in these three words: silence, contemplation, prayer.

In 1955 Archimandrite Shnork Galustian was consecrated bishop and appointed Exarch to California, USA.

From 1957 to 1959 he was Chief Treasurer of the Armenian Patriarchate in Jerusalem, and in 1961 was elected to the historical throne of Armenian Patriarchs in Constantinople. Since then he has headed this see and realized the ideals of Christian faith and love.

His Holiness Patriarch Athenagoras of Constantinople had the highest regard and respect for His Beatitude Patriarch Shnork Galustian. These fraternal relations were cemented in 1961 when, with the blessing of His Holiness Vazgen I, Supreme Patriarch-Catholicos of All Armenians, Patriarch Shnork headed the Armenian Church delegation at the ceremonies to mark the 1000th anniversary of Holy Mount Athos.

His Beatitude's visit to Armenia ended on October 3. After bidding a fond farewell to His Holiness Vazgen I, he left for Moscow where he was the guest of His Holiness Patriarch Pimen of Moscow and All Russia. His Beatitude was accompanied on his journey by Archpriest John of the Istanbul Armenian Church of St. John, and Gevorg Gasparian, a church council member of the same parish.

His Beatitude and those accompanying him were welcomed at the Moscow Domodedovo Airport by His Holiness Patriarch Pimen of Moscow and All Russia, Metropolitan Aleksiy of Tallinn and Estonia, Metropolitan Yuvenaliy of Tula and Belev, Head of the Department of External Church Relations of the Moscow Patriarchate, Archbishop Nikodim of Kharkov and Bogodukhov, and Bishop Khristostom of Kursk and Belgorod, Deputy Head of the DECE. Bishop Parkev Gevorgian of the Moscow and Russian Armenians and Hagumen Ananiya Arabadzian, a postgraduate student of the Moscow Theological Academy, were present on behalf of the Armenian Church. The meeting between the Primate of the Russian Orthodox Church and the Patriarch of Constantinople and the Turkish Armenians was most cordial and friendly.

During his stay in the capital as the guest of Patriarch Pimen, His Beatitude experienced that genuine love which the Russian Orthodox Church has for the Armenian Apostolic Church.



His Holiness Patriarch Pimen and His Beatitude Shnork Galustian, the Armenian Patriarch of Constantinople, visiting Metropolitan Nikodim of Leningrad and Novgorod in Moscow, October 4, 1974

Speaking at a dinner given by His Holiness Patriarch Pimen on October 3, His Beatitude Patriarch Shnork Galustian said in part: "I believe that the Spirit of the Lord inspires all hierarchs of the Christian Churches to direct their attention to the teaching of the Gospel, rather than to insignificant and partial differences. At present a process of eternal rapprochement is taking place throughout the world. My first prayer is that the Lord inspire hierarchs in our churches to this end. There are many paths, but only one Spirit. He gave grace to the Russian Church to live to the glory of Christ's Church. The Russian Church is God's beauty—her churches, art, music. You sing to magnify God. It is a great comfort for me to be near His Holiness Patriarch Pimen and to commune in love in this holy abode of the Russian Orthodox Church." Regarding Christian peacemaking His Beatitude emphasized that "peace is a necessary condition for the creation of church life and the salvation of the

soul." He noted with great satisfaction that the Russian Church's work for peace was carried out for the good of the people throughout the world. His Beatitude then proposed a toast to the Russian Church, to her beauty and greatness.

On the following day, the eminent visitor from the Armenian Church and the rest of his party made a pilgrimage to the Trinity-St. Sergiy Lavra, where they did homage to its shrines, looked round the churches, visited the Moscow Theological Academy, the Memorial Museum of His Holiness Patriarch Aleksey, and the Church Archaeological Collection.

During their stay in Moscow, His Beatitude Patriarch Shnork and the other members of his party visited the Patriarchal Cathedral of the Epiphany and the Church of the Dormition in the Novodevichy Monastery the Kremlin and other places of interest in the capital, and acquainted themselves with the cultural and social life of the people.

Bishop Porfiriy Uspensky

(1804-1885)

Our interest in this outstanding and in many ways unique man of letters is all the greater for the fact that His Grace Porfiriy Uspensky was the first Rector of the Odessa Theological Seminary and Father Superior of the Dormition Monastery in Odessa. For this reason the Apostle's words: *Remember them which have the rule over you...* (Heb. 13. 7) are particularly appropriate here, for as we review the life, labours, and scholarly and pastoral work of Bishop Porfiriy and recall with sympathy different periods and circumstances in the far from easy life which fell to his lot we find that we are ourselves strengthened spiritually and find Christian instruction and comfort in the object of our meditations. The example of selfless and self-sacrificing service to Christ and the Orthodox Church which he set strengthens our faith and prompts us to follow the

new ways opened up by him in the study and development of theology.

There is no denying that Bishop Porfiriy Uspensky is among the foremost Russian churchmen to have devoted their minds and strength to the study of the Orthodox East.

So wide-ranging were the results of his research work that most of them could not be printed in his lifetime but were posthumously published by the Russian Academy of Sciences. Bishop Porfiriy was a noted Byzantinist and Orientalist recognized by various scientific societies, the universities in St. Petersburg, Moscow and Novorossiisk and three theological academies which made him an honorary member and Doctor of Theology *honoris causa*.

Bishop Porfiriy was born, as he put it, in "humble" Kostroma (1, Vol. V, p. 362). His father, Aleksandr Matveyevich Uspensky held the minor post of lector in the Church of the Dormition. In his detailed autobiographical memoirs the bishop himself gives little information about his father. Aleksandr Matveyevich's humble clerical position leads one to suppose that he was not a rich man. All Bishop Porfiriy says

The speech by Archimandrite Agafangel, Rector of the Odessa Theological Seminary, at the annual convocation held on the Feast of St. Andrew the First-Called, December 13, 1974.

On October 4, a reception was given in honour of His Beatitude Patriarch Shnork at the Moscow residence of Metropolitan Nikodim of Leningrad and Novgorod. Those attending included His Holiness Patriarch Pimen, Metropolitan Yuvenaliy of Tula and Belev, Bishop Khrisostom of Kursk and Belgorod, Bishop Viktorin of Vienna and Austria, Bishop Parkev and other representatives of the Russian and Armenian Churches. His Beatitude Patriarch Shnork Galustian said in his speech: "Our two Churches have but one soul. Fraternal relations have always existed between us. Quite recently the Su-

preme Patriarch-Catholicos of All Armenians, Vazgen I, and the Armenian Patriarch of Jerusalem, Egishe Dardarian, visited His Holiness Patriarch Pimen in Moscow. I regret that I was unable to be here then, but I am consoled by my present visit. The time has come to adopt a different attitude to each other and to the imaginary shortcomings of the past. If we leave the question of union to the theologians then I personally am not very hopeful of progress being made in this respect, because theologians devote their time to seeking out differences. I have more faith in personal contacts. Now we

that his father "was never destitute" (Vol. III, p. 56), since he owned a house and garden, and earned his daily bread from the parish. "I spent my golden days of my youth," writes His Grace of his father's house, "in a room of my parents' home which was decorated with pictures from the life of the kindly-countenanced St. Joseph of Arimathea, the sweet-speaking John of Damascus and the holy ones in Jerusalem, and there I learned my first lessons in man's philosophy and divinely revealed theology, and in the meditations and my first sermons. It was an unforgettable corner to which I came but God and my two sisters" (Vol. IV, pp. 189-190).

His Grace has much to say on the subject of his mother, Daria Stepanovna, who died at a ripe old age in 1865, and he devotes several pages to her in his autobiographical notes which come up for us the charming image of a kind and pious Christian. Daria Stepanovna was a devout believer. "My mother," as we read in Bishop Porfiry's words, "was very devout, and brought me up from my earliest youth in the strictest piety, teaching me to pray as she prayed herself, in heartfelt devotion. . . The sweetness of prayer was the sweet for my soul. . ." (1, Vol. VIII, p. 25). Daria Stepanovna loved to set out on pilgrimages to various monasteries and did so often, taking young Constantin, her only son, along with her. "To St. James Monastery in Moscow," writes His Grace, "my mother went every year and it was there that



Bishop Porfiry Uspensky

she taught me to love St. Dimitriy the Miracle Worker" (*ibid.* p. 533), or "when I was young I loved to go to pray at the Igritsky or the Babaevsky monasteries with my mother" (1, Vol. IV, p. 346). Daria Stepanovna also strove to inculcate other Christian habits and customs in her son. "It happened at times," writes His Grace, "that if my mother caught me dropping crumbs of bread on the floor, she would chide me at once, and sometimes even went so

as not to miss the chance of moving towards our common Supper—the Eucharist. However small the attempt made, I was bound to leave a trace."

His Beatitude Patriarch Shnork Galustian thanked God for this grace-enabled opportunity of seeing the link between the Armenian and Russian Churches developing further. He offered up a prayer for the prosperity of the Russian Orthodox Church and her Primate Patriarch Pimen and wished the best of health to Metropolitan Nikodim who serves the great cause of bringing Christian Churches closer together.

On October 7, His Beatitude Patriarch

Shnork Galustian and those accompanying him took their leave of the hospitable Russian Church and her Primate Patriarch Pimen. They then left for Frankfurt am Main, where His Beatitude celebrated Divine Liturgy for all Armenians living in West Germany.

Before his departure His Beatitude said that three days was too short a time to acquaint oneself with Soviet Russia, but long enough to experience the true friendship of the great Russian Orthodox Church.

Hegumen ANANIYA ARABADZHIAN

far as to punish me to make me remember that they were a gift from God" (4, p. 58).

The religious education he received within his family turned the sensitive soul of talented young Konstantin towards things divine and developed a love of solitude in him from an early age. So great was this leaning for solitude that all those who were close to him called Konstantin "the monk", "Noting this, my grandmother Daria used to say 'Konstantin dear, you'll be a priest, an archpriest, perhaps even a bishop'" (1, Vol. IV, p. 346) as His Grace was later to write.

Close ties and warm love united the members of the Uspensky family. This explains why during the harder moments of his life His Grace found support and comfort within his own family, where he found rest for his soul and forgot the vicissitudes of life. "Soon I will leave this place for Kostroma," he wrote in a letter in 1857, "to see my old mother and my family. I need their love more than ever in my present joyless state. Among them I will not regard myself as something cut off from society. It is not in the monastery but at home that, like an eagle, the youth of my soul will be renewed, a soul in which my devoted mother was able to cultivate the fear of God, chastity, forgiveness and forbearance" (8, pp. 120-121).

His Grace relates relatively little about his years in the seminary. From what he does say we know that in September 1813 the nine-year-old Konstantin Uspensky was sent by his parents to the school attached to the Kostroma seminary. Naturally gifted with a fine descant voice, Konstantin sang in the seminary choir of which he later became precentor thanks to which circumstance he acquired a thorough knowledge of ecclesiastical singing. Impressed with his voice, the precentor of the Kostroma hierarchal choir wanted to train Konstantin Uspensky for the choir but his mother, Daria Stepanovna, was firmly against the idea, fearing that youthful fame would turn the head of her gifted young son.

His favourite subjects were history and philosophy. Of all the teachers at the seminary he singles out for atten-

tion the unusual teacher of Greek, Fed Pavlovich Moskvina, also from Kostroma, who was later to become Metropolitan Arseniy of Kiev and play an important part in Bishop Porfiry's future.

When he finished the seminary (1813 to 1824) Konstantin Uspensky spent a short time as Greek teacher at the ecclesiastical school in the town of Makariev on River Unzha. At this time he dreamt of becoming chaplain in the Convent of the Apostle, but "Reverend Mother Susanna," he writes, "refused me because of my beardless and whiskerless youth" (1, Vol. VI, p. 320).

His thirst for knowledge and his "of solitude and study from youth" (*ibid.*, p. 325) prompted Konstantin Uspensky to continue his education at the St. Petersburg Theological Academy which he entered in 1825 with the help of his old teacher Moskvina who was by then Hieromonk Arseniy and Bachelor of Theology. During the first year of his studies at the academy Konstantin Uspensky took monastic vows under the name Porfiry. "In the academy's chapel I was arrayed, you know as I was, in mantle, koukolion and sandals" (4, p. 259). "I gladly became a monk at twenty-five still in a state of pure chastity" (1, Vol. IV, p. 34) recalls Bishop Porfiry.

A week after he took his vows Metropolitan Porfiry was ordained hierodeacon, and on September 25, 1829 he became hieromonk. And so the dream which he had cherished since he was a child came true—to be an active participant in the Christian divine service, to minister and initiate into God's grace.

At the St. Petersburg Theological Academy, Hieromonk Porfiry studied philosophy for two years (the instruction was in Latin)—but he no longer loved it with his former passion. "I once loved philosophy," he admits, "but I dropped it as senseless, dashing and harmful. Now I love faith. Faith is a girl young and beautiful—sedate, severe, chaste and exalted. Life with her is calm, fine and useful" (1, Vol. IV, p. 190).

(To be continued)

For source materials see next issue.



THE TRANSFIGURATION WILDERNESS OF THE RIGA TRINITY-ST. SERGIY CONVENT



h of the Transfiguration (right) and the Church of St. John Climacus. In the foreground: Father
of the Convent and Wilderness, Archimandrite Tavrion Bafozsky



The nuns' house (right) and the Chapel of St. John Climacus. See p. 38

